ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1924

264

MADRAS
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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1923-24.

CONTENTS.

PART I.

	PAGES
Office Routine	1
Assistant Superintendent's Tour	1
Tours of the Establishment	2
The Year's Work—	4
Publication	4
Collection	5
Conservation	6
Expenditure	6
Receipts	7
Return of Stores	7
Places examined during the year 1923–24	7
Tour programme for 1924–25	9
Appendix A—List of copper-plates examined during the year 1923-24	10
„ B—List of stone inscriptions copied in 1923	13
„ C— „ „ „ in 1924	40
„ D—List of photographs taken during the year 1923-24.	82
„ E—Dates of inscriptions of 1923-24 calculated	85

PART II.

A Brāhmī Inscription	97
The Eastern Gaṅgas—	
Indravarman, son of Dānārṇava	97
Dēvēndravarman, son of Rājēndravarman	97
The Eastern Chāḷukyas—	
Jayasiṁha II	98
Vishṇuvardhana *alias* Amma I	98
The Noḷamba-Pallavas—	
Maydammarasa	98
The Western Chāḷukyas—	
Trailōkyamalla	98
Tribhuvanamalla (Vikramāditya VI)	99
Tribhuvanamalla (Vīra-Sōmēśvara IV)	99
The Pallavas—	
Kō-Peruñjiṅga	99
The Chōḷas—	
Parāntaka I	100
Parakēsarivarman 'who took the head of the Pāṇḍya' ..	101
Uttama-Chōḷadēva	101
Rājarāja I	101
Rājēndra-Chōḷa I	102
Vijayarājēndradēva (i.e. Rājādhirāja I)	102
Kulōttuṅga-Chōḷa	102
Vikrama-Chōḷa I	103
Rājarāja II	103
Rājādhirāja II and his Coronation..	103
Kulōttuṅga-Chōḷa III	105
Rājarāja III	105
Prince Gaṇḍagōpāla	105

PAGES

The Pāṇḍyas—

Chōḷa-Pāṇḍyas 105
Jaṭāvarman Kulaśēkhara 106
Māṛavarman Sundara-Pāṇḍya I 106
Īśāna Śiva Rāvaḷar 107
Jaṭāvarman Vīra-Pāṇḍya 108
Māṛavarman Kulaśēkhara 109
Jaṭāvarman Śrīvallabha 109
Jaṭāvarman Parākrama-Pāṇḍya 110

The Vijayanagara Kings—

Kampaṇa-Uḍaiyar 110
Harihara II 111
The Sāḷuvas 111
Narasaṇa-Nāyaka 111
Krishṇarāya 112
Ponnambalanātha-Toṇḍaimāṇār 112
Tirumalai-Nāyaka, agent of Krishṇarāya.. .. 112
Achyuta and his Coronation at Kāḷahasti 112
His subordinate, Mallarāja of Ummattūr 112
Sāḷuva-Nāyaka 113
Tumbichchi-Nāyaka.. 113
Rāmābhoṭlu, officer of Achyuta 113
Īśānaśivāchārya 114
The Gōḷaki-Maṭha 114
Sadāśiva and his officers 115
Bhujabaladēva-Mahārāya 115
Veṅkaṭa I 115
The Śrīgiri-Rājya 115
The Aḍapa Chiefs 116
Rāma IV 116
Veṅkaṭa II 116

Miscellaneous—

The Chāgi Chiefs 116
Īvani-Kaṇḍravāḍi Kēśavarāja 118
The Kākatīyas 118
The Tanjore Nāyakas 119
The Sētupatis 119
The Tanjore Maharatta Kings 119
Sarfoji Mahārāja 120
His Adoption 121
His life, culture and character 121
Moslem Inscriptions 122
The Bahmuny King Feroze Shah 122
Sooltan Kooly Qutb Shah 122
Mas'ud Khan at Adoni 122
Aurangazeb 123
Administration of Criminal Law in Southern India 124

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1923-1924.

PART I.

Office Routine.

During the year under report, I was confirmed in my appointment with effect from the 2nd August 1923 by the Government of India Notification No. 972, Department of Education, Health and Lands, dated the 2nd August 1923. In consequence Messrs. C. R. Krishnamacharlu, G. V. Srinivasa Rao and V. Venkatasubba Ayyar, who were previously holding their appointments *sub. pro tem.* as the Senior Assistant, Junior Assistant and Epigraphical Student, respectively, were confirmed in their posts. Consequent on the leave for three months from 5th March 1924 granted to M.R.Ry. K. V. Subrahmanya Ayyar Avargal, Assistant Superintendent for Epigraphy, in the office of the Government Epigraphist for India, Fernhill, my Senior Assistant, Mr. Krishnamacharlu was appointed to officiate for him during the period.

2. Mr. Krishnamacharlu was granted leave on average pay for one week from 22nd September 1923. Mr. N. Lakshminarayana Rao, the Kannada Epigraphical Student, had similar leave on three occasions, the first time for 1 month and 15 days from 16th August 1923, the second time for 10 days from 5th November 1923 and lastly for 3 days from 20th December 1923.

Mr. P. Visvanatha Ayyar, the Photographer, also went on leave thrice during the year. He was granted leave on average pay on medical certificate for 6 weeks and 3 days in the first instance from 14th May 1923. After rejoining duty on 28th June 1923, he took similar leave on medical certificate for 3 months from 4th July 1923. During this period Mr. Gauri Sankar, an outsider, was appointed as the acting Photographer. Mr. Visvanatha Ayyar again took leave on average pay for 10 days from 14th December 1923.

Mr. K. Somasundaram Pillai, the Clerk-Typist of my office, had leave on average pay for 16 days from 8th November 1923 and again for 13 days from 10th December 1923.

Assistant Superintendent's Tour.

3. The passing of the final proof of my Annual Report for the last year engaged me till the end of December last. I had only a short tour of about a month during the year. I left Madras on 7th March 1924 for Mānāmadurai accompanied by the acting Tamil Epigraphical Student, and after visiting six villages in the Ramnad, Trichinopoly and Tanjore districts returned to headquarters on 13th April 1924. During my stay at Tanjore I copied in the Brihadīśvara temple ten Mahrathi inscriptions of king Sarfōji-Mahārāja which had not been copied until now. One of these is a very long record, dated in Śaka 1725 and gives a detailed account of the military exploits of all the kings of the Bhonsle family from the time of Shāhji and his son Śivāji down to Sarfōji-Mahārāja of Tanjore. I secured also impressions of about 90 early records during this tour. Of the places examined by me special mention may be made of the two temples at Mēlappaḻuvūr in the Trichinopoly district, which represent a style of architecture transitional between those of the Pallava and the early Chōḷa periods. The shrines of both the Chōḷēśvara and the Agastyēśvara, in one of the temples, are built entirely of granite stone from the base to the *vimāna* and the images are more elaborately executed than those of the Pallava times.

Photographs of these and of some other objects of interest at Tanjore have been taken under my instructions by my Photographer Mr. P. Visvanatha Ayyar who joined me in camp at Tanjore.

Tours of the Establishment.

4. The Senior Assistant, Mr. C. R. Krishnamacharlu, did not go on any tour this year, the only place he visited being Śiṅgaperumāḷkōyil near Chingleput whither he went on 21st October 1923 to point out to the Trustees of the temple the portions of the brick walls covering some early inscriptions engraved on the two massive pillars in the veranda in front of the rock-cut cave temple which had to be left uncopied in 1920 when I examined that temple. The question of the exposure of the inscriptions to view for securing their facsimiles is still in abeyance owing to the heavy cost it involves.

5. Mr. G.V. Srinivasa Rao, the Junior Assistant, left Madras on 25th November 1923 and after visiting two places in the Tanjore district and nine villages in Ramnad returned to headquarters on 6th March 1924 with a collection of 278 inscriptions. The first village he inspected in the Ramnad district was Tirukkōshṭiyūr in the Sivaganga Zamindari, which is famous in Vaishṇava literature as the birth-place of Tirukkōshṭiyūr-Nambi, the teacher of the great religious reformer Rāmānuja. It was here that the latter is said to have received his spiritual initiation, but in violation of the promise made to his *guru* to keep the *mantras* secret, he revealed those teachings to the whole world, his love of humanity outweighing his sense of devotion to his teacher. The very spot from which he proclaimed the sacred knowledge to the people is now marked by an image of the Reformer in brick and mortar, placed in the third floor of the temple on the southern side. This imposing temple which is dedicated to god Saumya-Nārāyaṇa-Perumāḷ is the chief attraction of the place and has acquired special sanctity by reason of its being sung about by five of the early Vaishṇava Āḻvārs. Just in front of the entrance into the temple and within its own *prākāra*, is a small temple of Śiva called Sarvēśvara, the existence of which in such close proximity to the Vishṇu temple is rather a peculiar feature. In spite of the antiquity of the temple, it is disappointing to find not a single early inscription except one in Vaṭṭeḻuttu of the time of the early Pāṇḍya king Śaḍaiya Māṛaṉ on a slab built into the wall of the store-room.

Another temple examined by him which deserves notice is the rock-cut cave in the Malaikkoḻundīśvara temple at Tirumalai, 12 miles from Tirukkōshṭiyūr It is cut at a height of about 5 feet from the ground out of the rock which forms as it were the south wall of the temple *prākāra*, and is reached by a flight of steps. The hall measures about 19 feet by 18 feet with a uniform height of 9½ feet, with the two usual massive pillars in the middle and a pilaster at the eastern and western extremities. The peculiarity of this cave is that the small cell serving as the *sanctum*, instead of being cut out of the rock in the centre, is chiselled out of a boulder in its south-west corner measuring 10 feet in length and 3 feet in depth. It enshrines the figures of a male and a female deity seated side by side with their right and left hands clasped together. Close by on the south side is a niche containing a standing figure in relief of a king (?) about 6 feet in height flanked on either side by an attendant. The one on his left stands with folded arms while the other—a dwarf—holds a huge umbrella over his master's head. Below this group is an ornamental flower-vase with a goat on its right and a peacock on the left About a furlong to the west of the temple and higher up the rock is a natural cavern formed of a huge boulder overhanging the rocky floor below. It measures about 20 feet by 16 feet with a height of 12 feet at the entrance and contains 21 beds cut out of the floor. It is disappointing, however, to find in the place no inscriptions earlier than those of the mediaeval Pāṇḍyas.

6. Mr. Venkatasubba Ayyar, the Tamil Epigraphical Student, left Madras for Conjeeveram on 20th December 1923 for completing the villagewar survey of the remaining *firkas* of the taluk left over last year. While touring in the taluk he was joined by Mr. Paranavitane, the Archæological Scholar, deputed by the Ceylon Government for training under the Government Epigraphist. He worked with Mr. Venkatasubba Ayyar till the 23rd December during which time he made himself familiar with the process of taking mechanical copies of inscriptions. After finishing the whole taluk by the 20th February 1924, Mr. Venkatasubba Ayyar inspected the 12 stray villages in the North Arcot, Chittoor, Chingleput and Malabar

districts allotted to him. He copied 178 inscriptions including the 80 from the Conjeeveram taluk, and the 10 inscriptions from the West Coast which he was asked to recopy and returned to headquarters on 5th May 1924.

His collection includes a Vaṭṭeluttu inscription on a tomb-stone at Tripunittura (Cochin) which mentions the death of a certain (Syrian Christian) lady called Mātiri and is dated in the year 1523 after the birth of the Messiah. Puttanaṅgāḍi near Panavaram in the Wynaad taluk (Malabar) which had been reported to the office by Mr. L. A. Cammiade was visited this year. The village contains a dilapidated Vishṇu temple of about the 15th century with a single inscription in incorrect Kannaḍa recording the construction of the shrine by a Vaiśya. It is perhaps one of very few temples in Malabar constructed in the ordinary South-Indian style owing perhaps to the close proximity of the place to the Mysore territory. The temples of Kēraḷa are generally very simple in construction being mostly built of wood, brick and mortar without much of the architectural display of the stone temples on this side of the Ghats. Another feature of these temples is the existence of a theatre in every one of them in which are enacted Purāṇic stories on all the important annual festivals.

7. Mr. A. Rangaswamy Sarasvati, the Telugu Epigraphical Student, started on his tour on 7th December 1923 and visited six stray villages in the Nellore and Kurnool districts before commencing his detailed survey of the Rayadrug taluk of the Bellary district on 11th January 1924. His work occupied him for two months and he had to return to headquarters on 12th March 1924, leaving a few villages unexamined. He has secured, in all, impressions of 52 inscriptions during his tour. He has noticed on the hill at Rayadrug a number of Jaina images sculptured on the rock with an inscription near them giving the names of the *āchāryas* they represent. They are now worshipped by the local people as *Śaiva-Siddhas*. At Kalugōḍu in the Rayadrug taluk he has copied an inscription on a hero-stone in early Kannaḍa dated in Śaka 899(=977 A.D.) which records the death of Ereganga, probably a later Western Gaṅga chief. From Honnūr in the same taluk he has secured a copy of an inscription of the first half of the last century which gives the interesting information that a *Thug* was hanged at this spot in A.D. 1837 by the Fouzdari Court of the British Government, for strangling a wayfarer near the place.

8. Mr. N. Lakshminarayana Rao, the Kannaḍa Epigraphical Student, started on his tour on 11th January 1924 and after visiting three stray places in the Godavari, Vizagapatam and Kistna districts returned to headquarters on 25th January 1924 on an urgent call from the office for checking a Memoir on Kannaḍa Poets sent by the Government Epigraphist. He again started for camp on 5th February 1924 and inspected the mosque at Gūḍūr in the Kistna district in which some images of Hindu gods and a few inscribed slabs were reported to have been found while dismantling it for renovation. He however found only two damaged Telugu inscriptions of the 14th and 16th centuries and 3 Persian inscriptions, but could not trace any images. Then after visiting Avanigaḍḍa he took up on the 13th February the detailed survey of the Nandigama taluk which engaged him till the 24th April. His inspection of the stray places and the whole taluk of Nandigama has resulted in a total collection of 96 epigraphs.

In the course of his taluk-survey, Mr. Rao discovered at Allūru 5 miles from Yerrupāḷem on the Bezwada-Hyderabad Railway line an early Brāhmī inscription of about the 2nd century A.D. and also the remains of an ancient Buddhist *stūpa* at about 2 furlongs to the west of the village. The mound is about 10 feet high with the base roughly measuring 250 feet in circumference and has a diameter of about 20 feet at the top. Pieces of brick and masonry are found scattered about all round the mound. About 30 years ago a standing image of Buddha of more than 6 feet high seems to have been unearthed in the site and removed to the Bezwada Museum by the exertions of the then Collector Mr. Paddison. I am informed that the site was purchased and conserved for Government by the same officer. It seems advisable for the Government to arrange for its exploration at an early date.

Mr. Lakshminarayana Rao has also discovered another *stūpa* on the Rāmireddipalli hillock 6 miles from the Madira Railway Station on the same line, where he found 3 beautifully sculptured *dagōba* slabs like those of Amarāvati, representing some episodes from the life of Buddha. They are perhaps only a few of the many such slabs originally planted round the base of the mound as its railing. A few chips

of marble bearing some letters in Brāhmī and a head of Buddha were also found here and there The existence of these important relics has been reported for detailed examination and excavation, if necessary, to the Superintendent, Archæological Survey. It is important to observe that these two places are only about 15 miles from the famous sites of Amarāvati.

9. My Photo-Artist Mr. P. Visvanatha Ayyar accompanied the Government Epigraphist for India to Nānāghāt near Poona He left Madras on 4th March 1924 and reached Poona on the 6th. After working with the Government Epigraphist for a week he proceeded to Ellōra, independently, under his orders, to take photographs of certain sculptures in three caves of the place, and returned to Madras on the 17th March with a total collection of 16 photographs secured in the two places. He started again on the 24th March to join me at Tanjore and after securing 28 photographs under my directions at Tanjore, Tiruvaiyāṟu, Mēlappaḻuvūr and Pallavarāyanpēṭṭai left me at Mayavaram on 13th April 1921 to visit ten other places in the Tanjore, South Arcot and Chingleput districts which had been noted already for his examination. He secured 28 photographs in these places of which some contain very good specimens of early architecture and sculpture. The collection includes the photographs of the bronze figures of Tōḍar Mull and his two wives preserved in the Varadarāja-Perumāḷ temple at Conjeeveram and referred to in the Annual Report for 1920, part II, paragraph 65. The entire collection of photographic negatives for the year comes to 95.

The Year's Work.

Publication.

10. The Report for 1921–22 which was submitted to the Madras Government on 15th July 1922 was finally issued from the Press only about the end of August 1923 in accordance with the letter No. 179, dated 12th May 1923 of the Government of India, Department of Education, Health and Lands, to the Director General of Archæology and Madras Government Order No. Mis. 184, Finance (Separate Revenue) Department, dated 21st May 1923.

The first batch of the manuscript of the Annual Report for 1922–23 was sent for printing as early as 20th February 1923 but was returned by the Superintendent, Government Press, who said that it could be taken up only after the Annual Report for 1921–22 was issued. Hence the whole matter was forwarded again in three batches by the 2nd August 1923 but was again returned by him for want of specific Government sanction for the printing of the Annual Reports at the Government Press every year. The Government had therefore to be addressed in the matter and the required sanction was obtained in September whereupon the manuscript was set up in print. The correcting of the proofs and the passing of the whole for final printing engaged me till the first week of January 1924, when it was submitted to the Government Epigraphist and the Director General of Archæology. The former returned it on 23rd March 1924 and it has since been finally issued by the Press.

11. The question of printing the texts of all the inscriptions collected by the office during the year as vernacular appendix to the Report of the year, is still under the consideration of the Director General of Archæology and no orders have yet been issued. However, as suggested by the Government Epigraphist, fair copies of the texts of the inscriptions of 1922–23 covering 1,618 pages have been prepared and checked and are kept ready for the Press.

12. At the instance of the Government Epigraphist certain inscriptions at San Thome noticed by the Rev. Father Hosten of Darjeeling, were examined by my Senior Assistant and the Photographer who secured impressions and photographs of all the seven epigraphs found in the locality (Nos. 217–223 of 1923). Of these, two are in Persian, four in Tamil and one in Portuguese. They were sent to the Government Epigraphist along with the transcripts and translations of the four Tamil records made in this office. The Nazim of the Archæological Department, Hyderabad, to whom the two Persian inscriptions were sent by the Government Epigraphist, has, at the latter's request, sent me their romanised texts, and English translations, for inclusion in my Report. Some more Persian inscriptions from this year's collection have been sent to the same officer who has with his usual kindness supplied me with their texts and translations.

13. As desired by the Director General of Archæology impressions of the Casket inscription from Bhattiprolu now in the Madras Museum were secured and supplied along with a copy of the descriptive label, to the Superintendent, Archæological

section of the Indian Museum, Calcutta. A short note on the Western Gaṅga king Durvinīta was furnished to Mahāmahōpādhyāya Pandit Swaminatha Ayyar at his request in connexion with the publication of his edition of the Tamil Classic *Peruṅgadai*.

14. Mr. Hadaway, Principal, School of Arts, Madras, sent me eye-copies of an inscription in modern characters on a brass-plate and a plaster-cast of another plate, both preserved in his institute, with a request to give him their readings and translations Mr. V. Venkatasubba Ayyar was deputed to study the originals themselves in the School of Arts, and a short note on their contents was furnished to the gentleman. These plates are reported to have been found in 1903 along with some others at Aḻagarkōyil where they had formed the facings, etc., of the steps of the temple and narrowly escaped the melting pot subsequently.

15. Requisitions for copies of transcripts from private parties have been gradually increasing of late, no less than 30 such applications having been received during the year. It is also a matter for some satisfaction that in this year there has been shown a wider interest on the part of the public in the photographic collection of the office than in previous years. Among the gentlemen to whom photo-prints were supplied by the office may be mentioned Mr. Hadaway, Principal, School of Arts, Sir Cyril Jackson, K.B.E., of the Lee Commission on Public Services and Rao Bahadur S. K. Sundaracharlu, Special Officer for the British Empire Exhibition.

Collection.

16. The tours of the office commenced late in the year owing to the heavy work of my establishment in connexion with the passing of the three proofs of my last Annual Report. They began by the end of November and had to be carried on till the first week of May. The epigraphical survey of the Mayavaram taluk which had been included in the year's programme had to be postponed for the current year for want of time. The total number of the inscriptions secured during this period is 709 inclusive of the 7 inscriptions from San Thome and the 10 Vaṭṭeḻuttu ones copied by Mr. Hirananda Sastri in the West Coast in last August and forwarded to me by the Government Epigraphist for inclusion in my Report. Since some of the Vaṭṭeḻuttu inscriptions mentioned above are much damaged Mr. Venkatasubba Ayyar, who was touring in Tripunittura and other places, was asked to visit Tali where they were copied and to read them direct from stone and secure better copies of them if possible. The year's collection includes also a Tamil inscription in the Padmāvatiammaṉ temple at Tiruchchānūr kindly copied for the office by the Dēvasthānam Archæologist at Tirupati. Along with the Vaṭṭeḻuttu inscriptions the Government Epigraphist also sent me about 39 bundles of facsimiles secured from Drākshārāma while he had been on a visit to that place for the examination *in situ* of certain inscriptions for inclusion in *South-Indian Inscriptions* Volume IV. The bundles were examined in the office and found to contain 93 inscriptions which are much damaged and hence not included in this Report.

17. The copper-plate inscriptions examined during the year though only nine in number include some early and interesting documents. Of these, Nos. 1 and 2 are Eastern Gaṅga records issued respectively by Mahārāja Indravarman, son of Dānārṇava, and Mahārāja Dēvēndravarman, son of Mahārāja Rājēndravarman. These are dated respectively in the years 154 and 110 of the Gaṅga Era and might prove of some use for the history of that dynasty. No. 3 which was secured through the Tahsildar of Tenali is an Eastern Chāḷukya grant of the time of king Sarvalōkāśraya Vishṇuvardhana-Mahārāja Ammarāja (I) and mentions one Indaparāja, a scion of the Rāshṭrakūṭas of Mānyakhēṭa (Malkhed), who occupied the position of a subordinate under the Chāḷukya king and received a grant from him. The inscription was originally brought to my notice by M. R. Ry. Jayanti Ramayya Pantulu, retired Deputy Collector. Copper-plate No. 4 is another Eastern Chāḷukya grant of the time of king Jayasiṁghavallabha II. It was kindly lent to the office by Mr. Nageswara Rao Pantulu, Editor of the *Andhra-Patrika*. Of the rest of the collection the only important grant worth noticing is No. 7 written on a single copper-sheet and issued in Śaka 1595, Pramādīcha, by Sokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka of Madura.

Conservation.

18. The following copper-plates were acquired for the Madras Museum at my instance during the year :—

1. The Grant of Nandivarman—No. 5 of 1922–23.
2. The Purle Plates of Indravarman—No. 4 of 1913–14.
3. The Nandūr Plates of the Eastern Chāḷukya king Rājarāja II—No. 23 of 1916–17.
4. The Garavapāḍu grant of Kākati Gaṇapati—No. 4 of 1916–17.
5. The Jujjavaram Plates of the Reḍḍi king Anna-Vēma—No. 15 of 1922–23.

An old Jaina image found lying in a neglected condition in a field at Punadagai or Pūnāvatī near Tiruvottūr, Cheyyar taluk (vide paragragh 11 of Part I of my last Annual Report) has, at my suggestion to the Collector of North Arcot, been removed for safe custody to the Taluk office at Cheyyar not far from the village.

Three inscribed stones of the time of the Eastern Chāḷukya king Guṇaga-Vijayāditya III, one at Addaṅki and the other two at Dharmāvaram in the Ongole taluk, Guntūr district, bearing very early records in Telugu verse (Nos. 838–840 of 1922) and noticed in some detail on pages 97 and 98 of my last Annual Report, were removed to the Madras Museum in accordance with the Madras G.O. No. 114, Finance (Separate Revenue), dated 27th March 1923, at my instance. These have been noticed in Messrs. Butterworth and Venugopal Chetty's *Nellore Inscriptions* as Ongole Nos. 3, 39 and 40.

19. A similar inscribed stone at Kandukūr (*Nellore Inscriptions*, Nos. 31 and 32 Kandukūr) was also searched for last year for being recopied but could not be traced. The inscription being very important inasmuch as it is the earliest specimen of Telugu verse in the *sīsa* metre, the Collector of Nellore was requested to make enquiries about the whereabouts of the stone. His efforts have not been successful and the monument seems to have been lost for ever to the scholars. A note on the preservation of such valuable antiquities, both Archæological and Epigraphical, by means of effective supervision by local officers and periodical departmental inspections in cases where their removal to the Madras Museum from their original places is neither desirable in the interest of scientific research nor economically feasible, was submitted to the Government Epigraphist with the request to move the Government in the matter. At his suggestion a list is being prepared of all such inscriptional records of the Presidency, whether in temples, on rocks or stone slabs, or in open fields, as are either historically important or are in imminent danger of being lost, owing to the mishandling of such monuments by the ignorant public.

20. Subjoined is the statement under the main heads of expenditure of the Assistant Archæological Superintendent for the year 1923–24 :—

Expenditure.

	RS.	A.	P.
Pay of the Assistant Archæological Superintendent for Epigraphy.	5,754	13	0
Pay of the Establishment	12,808	13	0
Travelling allowance of the Assistant Superintendent	169	1	0
Travelling allowance of the Establishment ..	1,381	13	0
Contingencies of the Office ..	5,549	7	0
Supplies and Services	876	13	0
Total ..	26,540	12	0

Receipts.

	RS. A. P.
By Sale of Photographs ..	61 4 0

Return of Stores of the Epigraphical Branch of the Archæological Department, Madras, for the year ending 31st March 1924.

Name of articles with description.	Balance on 1st April 1920.		Received during 1920–21.		Total of (2) and (3).		Written off during 1920–21.		Balance on 31st March 1921.		Remarks.
	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	Number.	Cost.	
(1)	(2)		(3)		(4)		(5)		(6)		(7)
		RS. A. P.		RS. A. P.		RS. A. P.				RS. A. P.	
Watson and Son's full plate camera with six slides, one Voigtlander lens with six diaphrams, one view-finder, one tripod stand and one Bush Rapid Applanet lens.	1 set	550 0 0	..	..	1 set	550 0 0	..	..	1 set	550 0 0	Vide Madras G.O. Nos. 607-608, Public, dated 7th August 1893.
Chubbs' lock with key.	1	..	..		1	..	..	..	1	..	Price not known.
Typewriter (3-14 Underwood).	1	350 0 0	..		1	350 0 0	..	..	1	350 0 0	..
Tent articles (11 bundles).	1 set		..		1 set		..	..	1	..	Price not known.
Mathematical instrument box No. 2 supplied by the Public Works Secretariat.	1	36 5 0	..		1	36 5 0	..	..	1	36 5 0	Vide Madras G.O. No. 2050 W., dated 3rd November 1915.
Cycle (' Preference') with accessories.	..		1	249 10 0	1	249 10 0	..	..	1	249 10 0	Madras G.O. No. 1003, Home (Education), dated 3rd September 1920.

21. Stone inscriptions copied at the following places are registered in Appendices B and C :—

(1) **North Arcot district.**—Māmaṇḍūr (No. 420 of Appendix B) and Tiruppanaṅgāḍu (No. 421 of Appendix B) (*Cheyyar taluk*) ; Neduṅguṇam (Nos. 112–114 of Appendix C), Koduṅgalūr (Nos. 115-145 of Appendix C) and Mēlkoduṅgaḷūr (No. 146 of Appendix C) (*Wandiwash taluk*).

(2) **Bellary district.**— Keñchanguṇḍam (No. 434 of Appendix B) and Siruguppa (No. 435 of Appendix B) (*Bellary*) and 24 villages[1] of the Rayadrug taluk (Nos. 436–473 of Appendix B).

(3) **Chittoor district.**—Kālahasti (Nos. 150–186 of Appendix C) and Tiruchchāṇūr (No. 452 of Appendix C) (*Chandragiri*).

(4) **Chingleput district.**—23 villages of the Conjeevaram taluk[2] (Nos. 340-419 of Appendix B) and Kūvattūr (Nos. 147–149 of Appendix C) (*Madhurantakam*).

(5) **Cochin State.**—Tripuṇittura (Nos. 334-340 of Appendix C) and Taḷi (Nos. 341–348 of Appendix C).

(6) **Godavari district.**—Mollēru (No. 238 of Appendix C) (*Yellavaram division*).

(7) **Kistna district.**—Peddapulipāka (Nos. 240–241 of Appendix C) (*Bezwada*) ; Avanigaḍḍa (No. 247 of Appendix C) (*Divi*); 37 villages of Nandigama taluk[3] (Nos. 248–333 of Appendix C) and Gūḍūr (Nos. 242–246 of Appendix C) (*Bandar*).

[1] In all 66 villages were visited. [2] In all 129 villages were visited. [3] In all 165 villages were visited.

(8) **Kurnool district.**—Venkaṭādripāḷem (Nos. 423–425 of Appendix B) and Duddanāla* (*Markapur*); Bollavaram (Nos. 426–429 of Appendix B), Brāhmaṇakōṭakūru* and Saṅgamēśvaram (Nos. 430–433 of Appendix B) (*Nandikotkur*).

(9) **Malabar district.**—Puttanaṅgāḍi (Nos. 350–352 of Appendix C) (*Wynaad*); Rāyarinallūr (No. 353 of Appendix C) (*Walluvanad*); Pukkattūr (No. 349 of Appendix C) (*Ponnani*) and Puttucode (No. 354 of Appendix C) (*Palghat*).

(10) **Nellore district.**—Virūr (No. 422 of Appendix B) (*Atmakur*).

(11) **Ramnad district.**—Tirukkōshṭiyūr (Nos. 283–336 of Appendix B), Aramanai-Śiṟuvāyal (Nos. 42–63 of Appendix C), Perichchikōyil (Nos. 64–99 of Appendix C), Aḷagāpuri, hamlet of Nachchiapuram (Nos. 100–111 of Appendix C), Kallāṅguḍi (Nos. 187–191 of Appendix C), Pirānmalai (Nos. 192–236 of Appendix C) and Ichchakuḍi, hamlet of Kuṉṉakkuḍi (No. 237 of Appendix C) (*Tiruppattur*); Ēriyūr (Nos. 337–339 of Appendix B), Vaḍavanpaṭṭi (Nos. 1–9 of Appendix C), Tirumalai (Nos. 10–41 of Appendix C) and Mānāmadura (Nos. 438–451 of Appendix C) (*Sivaganga*).

(12) **Tanjore district.**—Tanjore (Nos. 414–425 of Appendix C) and Tiruvaiyāru (No. 426 of Appendix C) (*Tanjore*); Pallavarāyaṉpēṭṭai (Nos. 427–437 of Appendix C) (*Mayavaram*); Karuvēli (Nos. 224–227 of Appendix B) (*Nannilam*) and Kōyil-Tēvarāyaṉpēṭṭai, hamlet of Paṇḍāravāḍai (Nos. 228–282 of Appendix B) (*Papanasam*).

(13) **Trichinopoly district.**—Mēlūr (Nos. 404–413 of Appendix C) (*Trichinopoly*) and Mēlappaḷuvūr (Nos. 355–403 of Appendix C) (*Udaiyarpalaiyam*).

(14) **Vizagapatam district.**—Padmanābham (No. 239 of Appendix C) (*Bimlipatam*).

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* Contains no inscriptions.

Tour programme of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, for the field season of the year 1924–25.

A.—Places reported by Government Officers and private gentlemen to contain inscriptions and places selected by this office.

Number.	Name of village.	Taluk and district.	Remarks.
1	Achyutamaṅgalam	Nannilam—Tanjore	Reported to contain inscriptions.
2	Bhavāṇi	Bhavani—Coimbatore	To copy inscriptions in the Śiva temple.
3	Bharadvāja Āśram	Sattenapalle—Guntur	Reported to contain inscriptions.
4	Dēvar Mukkuḷam	Dharmapuri—Salem	Vishṇu temple with inscriptions.
5	Guḍipūḍi	Sattenapalle—Guntur	Reported to contain inscriptions.
6	Iḷaiyāttakkuḍi	Tiruppattur—Ramnad	Do.
7	Katteragaṇḍla	Badvel—Cuddapah	Do.
8	Kāvēripuram	Bhavani—Coimbatore	Do.
9	Kīḻappaḻuvūr	Udaiyarpalaiyam—Trichinopoly	To copy the uncopied inscriptions in the Śiva temple.
10	Kīḻavaram	Nannilam—Tanjore	Reported to contain inscriptions.
11	Koṇḍapalle	Bezwada—Kistna	To copy some new inscriptions recently discovered while clearing a forest.
12	Kottūru	Do.	Reported to contain inscriptions.
13	Kōvanūr	Tiruppattur—Ramnad	Do.
14	Kundāpūr	Kundapur—South Kanara	To copy the stone inscription on the high-road to Udipi.
15	Maḍavilāgam	Tindivanam—South Arcot	Reported to contain inscriptions.
16	Māraṇḍahaḷḷi	Dharmapuri—Salem	Śiva temple with inscriptions.
17	Miḍutūru	Nandikotkur—Kurnool	Reported to contain inscriptions.
18	Muddurti	Viravilli—Vizagapatam	Do.
19	Musalimaḍugu	Nandikotkur—Kurnool	Do.
20	Naḍuvachchēri	Avanashi—Coimbatore	To copy the inscriptions in the Śiva temple.
21	Nāgārjunakoṇḍa	Palnad—Guntur	Reported to contain inscriptions.
22	Pālaiyūr	Musiri—Trichinopoly	To copy the inscriptions in the old Śiva temple.
23	Palaṅkōyil	Polur—North Arcot	To copy the inscriptions in the Śiva temple.
24	Paḷḷattūr	Tiruppattur—Ramnad	Reported to contain inscriptions.
25	Palugurāḷḷapalle	Badvel—Cuddapah	Do.
26	Pāṭūru	Rajampet—Cuddapah	Do.
27	Pērūr	Gudivada—Kistna	Do.
28	Poṭṭipuram	Salem—Salem	Vishṇu temple with inscriptions.
29	Poṭnūru	Bimlipatam—Vizagapatam	Reported to contain inscriptions.
30	Rādhanūr	Tiruppattur—Ramnad	Do.
31	Śiṟuvaḷūr	Tindivanam—South Arcot	Temple with inscriptions.
32	Śivapuri	Tiruppattur—Ramnad	Reported to contain inscriptions.
33	Śrīrāmpuram	Sarvasiddhi—Vizagapatam	Do.
34	Subrahmaṇyam	Uppinangadi—South Kanara	Do.
35	Śukkampaṭṭi	Dharmapuri—Salem	Do.
36	Śūraḷūr	Madhurantakam—Chingleput	Do.
37	Taṇiyal	Tindivanam—South Arcot	Do.
38	Tirunārāyaṇapuram	Musiri—Trichinopoly	Do.
39	Vēlupūru	Sattenapalle—Guntur	Inscriptions in the temple.
40	Yeḍumalai	Musiri—Trichinopoly	Śiva temple with inscriptions.

B.—Detailed Survey of Inscriptions—Talukwar.

1. Mayavaram—Tanjore district.
2. Kudligi—Bellary district.
3. Kundapur—South Kanara district.

G. VENKOBA RAO,

Assistant Archæological Superintendent for Epigraphy

APPENDIX

A.—List of copper-plates examined during the year 1923-24.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri L. N. Deb, Jubraj of Tekkali.	Eastern Gaṅga.	Indravarman, son of Dānārṇava.	(Gaṅga) year 154, Solar Eclipse.	Sanskrit ..	Returned to the owner.	Epigraphia Indica.	Registers the grant, by the king, of some lands in the village of Tuṅganna in the Rūppavati-vishaya as a brahmadēya, to Skandaśarmman of the Śāṇḍilya-gōtra and the Vājasanēya-śākhā, who was learned in the Vēdas and the Vēdāṅgas and who was a resident of (the village) Garakhonna, for the merit of Achchipōḍi-Bhaṭṭārikā. The inscription was composed by the Sarvādhikṛita Sambapurōpādhyāya, son of Dharmachandra, the Superintendent of Elephants (*hastyadhyaksha*) and engraved by Khaṇḍichandra, son of [Ā]ditya-Bhōgaka.
2	Sri Gopinath Deb, Second Prince of Tekkali.	Do.	Dēvēndravarman, son of Rājēndravarman.	(Gaṅga) year [11]0.	Do. ..	Do.	Do.	Damaged. Registers the grant of the village called Nivi[no] in the [Varāga]vartanī-vishaya, to a poet (name lost) who was the son of Mahāpratīhāra Chandavarmman, by the king, for the merit of his parents. The inscription was composed by Sāmanta Sarvacha[ndra] and engraved by Sāmanta Khaṇḍimalla.
3	The Tahsildar of Tenali ..	Eastern Chāḷukya.	Ammarāja (I) alias Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja.		Do. ..	Do.	Do.	Damaged. Gives the genealogy and the durations of the reigns of the Eastern Chāḷukya kings down to the king. Registers the grant of the village Pulivarru in the Velanāṇḍu-vishaya, by the king, to Indaparaja, the grandson of Indaparāja of the Mahāraṭṭa-vaṁśa, who was the 'lord of the city of Mānyakhēṭa.'
4	M.R.Ry. K. Nageswara Rao Pantulu Garu, Editor, *Andhra Patrika*, Madras.	Do.	Sakalalōkāśraya Śrī Jayasiṁghavallabha-Mahārāja.	Jyēshṭha, Paurṇamāsī, Saṁkrānti.	Do. ..	Do.		Registers the grant, by the king, of the village Peṇukaparu in the Karmarāshṭra to Śrī Ēra-Drōṇaśarman, who was a resident of Vaṁgiparu, who was proficient in the four Vēdas and all the Śāstras, and who was the son of Dēvaśarman who had performed the Sarvakratu sacrifice, and the grandson of Guṁja-Dēvaśarman of the Kauṇḍinya-gōtra, Taittirīya-śākhā and the Āpastamba-sūtra.

A.—List of copper-plates examined during the year 1923–24—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
5	M.R.Ry. R. Vaidyanatha Ayyar Avargal, B.A., Deputy Collector, Tirukkoilur, South Arcot district.		Tribhuvanachakravartin Kōṉēri[ṉ*]maikoṇḍāṉ.	3rd year, Āṉi	Tamil	Returned to the owner.	South-Indian Inscriptions.	Some plates are missing in the middle. Registers the royal grant of *Ulvari*, remitting the taxes on shares of land and house-sites, in ratification of the *kai-ōlai* given to the residents of Avanivēndarāma-chaturvēdimaṅgalam, which was founded after the king by Aḷagāṇḍār alias Mahābali-Vāṇarāyar, at Tirunārāyaṇapuram in Vaḍagarai Rājarāja-vaḷanāḍu.
6	The Tahsildar of Shiyali, Tanjore district.			Chitrabhānu, Makara, [Ardhōdaya?].	Tamil verse ..	Do.	Do.	The inscription is engraved on the two sides of a curved copper scimitar with a cup-like depression at the head. Records the gift of a land and a pair of golden eyes to the god Śevvēḷ-Kandaṉ (Subrahmaṇya) at Mayilāḍi, by a commander (Daḷavāy) called Raghunātha Śaḍakkattēvaṉ.
7	Do.	Madura Nāyaka.	Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka.	Śaka 1595, Pramādicha, Arpaśi 9, śu. Friday, daśamī, Śadaiyam, (Śatabhishaj).	Tamil ..	Do.	Do.	Registers the agreement made, among the residents including the pāḷaiyakārar and the nāṭṭār of the 84 villages in the two māgaṇams of Kūttiyapēṭṭai and Pachchaip-perumānallūr in Śīgaḷi-śīmai—comprising the tract between the Koḷḷiḍam (Coleroon) and the Kāvērī in Śōḷa-maṇḍalam which is said to have been under the authority of the king—to the effect that they would, on behalf of themselves and the king, collect the magamai tax at one nāḷi on every kalam of the produce, for the expenses of the sacred bath and offerings of the goddess Periyanāyaki-Ammaṉ and for repairs in the temple of Tirumēṉi-Aḷagar at Vaḍamayūram alias Tirumayilāḍi.
8	The Collector of Tanjore ..			Śaka 1615, Prajōtpatti, Tai 16, Thursday, shashṭhī, Rēvatī.	Do.	Do.	Do.	Registers the grant, by the residents of several villages, of the right of collecting the magamai tax on the merchandise passing through their villages, to Kumārasvāmi-Tambirāṉ to meet the expenses of the sacred bath and offerings and repairs in the temple of Vaidyanāthasvāmi, situated in the middle of the two rivers (Ubhaya-Kāvērī, i.e., the Cauvery and the Coleroon) in Rājādhirāja-vaḷanāḍu.

A.—List of copper-plates examined during the year 1923-24—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
9	The Collector of Tanjore ..	Pudukkoṭṭai chiefs.	Vijaya Raghunātha Raya-Bādar (Rai Bahadūr?) Toṇḍamāṉ.	Śaka 1726, Kali 4905, Raktākshi, Tai 24, chaturthī, śu. Sunday, Uttiraṭṭādi, Śivanāma-yōga, Vaṇik-karaṇa.	Tamil	Returned to the owner.	South-Indian Inscriptions.	Registers the gift of the village Mudaliṉaṭṭi alias Vayittinādapuram, which was to remain under the management of Aṭobaya-liṅga-Tambirāṉ of the line of Tirujñāna-sambandha-Dēśika of the Dharmapuram-ādīnam, by the king, for certain daily and special services to the images of Vaidyanātha-svāmin and Taiyal Nāyaki-Ammaṉ in the temple at Vaidīśvarankōyil. The names of the Vijayanagara rulers from Mallikārjuna-dēva-Mahārāya down to Śrīraṅgadēva-Mahārāya are indifferently given at the beginning of the inscription.

Appendix B.—Stone inscriptions copied in 1923 (continued from the last *Annual Report*).

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
217	On a slab lying in the southern verandah of the Cathedral at **San Thome.**				Portuguese ..	Noticed in *Arch. Surv. of India Report* for 1922–23, pages 125 ff.
218	On a stone (marked C–1) lying in the front verandah of the Bishop's house in the same place.				Tamil	Fragment. Mentions (the goddess) Tiruppūmbāvai at Tirumayilāppu.
219	On a broken stone (marked I–1) lying in the same verandah.				Persian ..	A quotation from the Qurān, Ch. LV, to the effect that 'every creature on the earth is subject to decay, but the glorious and honourable countenance of the Lord shall remain for ever'.
220	On a stone (marked X) in Mr. Dhanakotiraju's house in the same place.				Tamil	Fragment. Refers to some pieces of land.
221	On another stone (marked Y) in the same place.				Do.	Fragment. Seems to record some gift to (the god) Tiru-Ilampiṟai-[Uḍaiyār] (*i.e.*, Śiva).
222	On a stone built into the basement of the same house.				Do.	Fragment. Evidently a portion of an imprecation at the end of an inscription.
223	On a slab set up near a tomb in front of the Rahmat-Bagh in the same place.				Arabic and Persian mixed.	Records the death of Hazrat Sayyid Shāh Fakhru'd-dīn Qādirī of Multan on the 11th of Zi-Hijja 1110/H (1698 A. D.).
224	On the south wall of the central shrine and the west and south walls of the maṇḍapa of the Sadguṇēśvarasvāmin temple at **Karuveli**, Nannilam taluk, Tanjore district.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva (II).	4th year ..	Tamil	Damaged. Registers the confirmation, by the Nyāyattār of both the Perundanam and Siṟudanam, of the grants of land, some as Vīrabhōgam, made to the temple of Tirukkoṭṭiṭṭai-Uḍaiyār at Karuvili alias Kulōttuṅgaśōḻanallūr in Veṇṇāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, by certain persons at different times in the reign of Kulōttuṅga-Chōḷadēva, "who abolished the tolls." A certain Poṭṭappichchōḻar figures as one of the donors. Mentions the temple of Paśitāṅgīśvaram-Uḍaiyār.
225	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravar[tin]	8th „ ..	Do. ..	Damaged. Refers to the 11th year of Rājarājadēva. Records a sale of land to the temple of Paśitāṅgīśvaram-Uḍaiyār at Karuvili by a certain Āravamudu Tiruvālavāyuḍaiyāṉ alias Mattimarāyaṉ in lieu of 100 kāśu which was due from him to the temple. Refers to the grant of some Vīrabhōgam (?) to the members of the Perundanam and Siṟundanam in the 8th year of the king.
226	On the north wall of the same maṇḍapa.				Do.	Gift of land by purchase for offerings of rice (pāvāḍai) on the days of Bharaṇi in the months of Aippaśi and Śittirai to the god Tirukkoṭṭiṭṭai-Uḍaiyār at Karuvili by a native of Perumbaṟṟappuliyūr (Chidambaram) in Rājādhirāja-vaḷanāḍu.
227	On a slab lying in the prākāra of the same temple.			Śaka 1642, Chitrabhānu, Māśi 18.	Do.	Records an undertaking by the residents of the village, that they would conduct the worship and offerings of the god and execute the necessary repairs to the temple out of the produce of the 25 kāṇi of temple land which they had taken over for management, with the additional stipulation that they would pay the tax on 5 kāṇi of the land and other plots belonging to the temple.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
228	On the north, west and south walls of the central shrine in the Matsyapurīśvara temple at **Koyil-Tevarayanpettai**, hamlet of **Pandaravadai**, Papanasam taluk, same district.	Chōḷa ..	Rājakēsarivarman alias Vijaya Rājēndra-dēva.	35th year	Tamil	Begins with the introduction திங்களேர்தரு, etc. Registers an agreement by the big assembly of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, which was a subdivision of Nittavinōda-vaḷanāḍu, to pay all the taxes on a certain land belonging to the temple of Tiruchchēlūr-uḍaiya-Mahādēva in lieu of interest on the money which they had borrowed from the temple-treasury in the 28th year of " Periyadēvar who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram " for purchasing house-sites, and in the 31st year of Śrī-Rājādhirājadēva both of which amounts together with their interest had now accumulated to 710 kāśu. Mentions a kaḻañju as equivalent to 2 kāśu.
229	On the same walls	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year, Vṛiśchika, śu.dvādaśī, Monday, Mūla.	Do.	Gift of a lamp-stand and 80 kāśu for burning a perpetual lamp in the temple of Tiruchchēlūr-Mahādēva by Nandi-paṉmaṉ, a native of Maṅgalam in Ambar-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
230	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman	17th year	Do. ..	Records an undertaking given to the temple by two individuals to supply ghee and paddy in return for the cows and money received by them at various times in the reign of " Madiraikoṇḍa-Mārāyar."
231	On the same wall	Do. ..	Do.	12th " ..	Do.	Gift of 12 Īḻakkāśu by a lady of Kuṟumbil of Vaṇḍāḻi Vēḷūr-kūṟṟam for burning a day-lamp in the temple of Tiruchcheyalūr-Mahādēva in Rājakēsari-chaturvēdimaṅgalam, a brahmadēya on the southern bank.
232	Do. ..	Do. .	Do. ..	6th " ..	Do.	Registers the gift of the village Kundamaṅgalam, made tax-free, to the temple of Bhūmisundara-Viṇṇagar-Paramasvāmi, built at Siṁhavishṇu-chaturvēdimaṅgalam in Muḍichchōnāḍu by Kaṇṇandai Arivāṇaṉ Bhūmisundaraṉ alias Sundaraśōḻa-Mūvēndavēḷāṉ, a native of Vaḷaippanḍal in Vaḷaippandal-nāḍu, a subdivision of Palakuṉṟak-kōṭṭam in Toṇḍai-nāḍu. For the exemption of the taxes, the donor deposited 200 kaḻañju of poṉ with the assembly of Siṁhavishṇu-chaturvēdimaṅgalam. Gives the price of paddy at 15 kalam per kaḻañju.
233	Do. ..	Do. ..	Do. ..	16th "	Do.	Built in at the beginning. Gift of lamp to the temple of . . . rapperumāḷ at Rājakēsari-chaturvēdimaṅgalam.
234	Do. ..	Do. ..	Do. ..	7th "	Grantha and Tamil.	Gift of 6 mā of land for burning 2 perpetual lamps in the temple of Tiruchchēlūr-Mādēvar by a certain Pāraḍāyaṉ Paṭṭaṉ Śendanakkaṉ of Kūṟṟamaṅgalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On the same wall	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Tamil	Gift by purchase of 7 mā of land, made tax-free, for offerings to Tiruchchēlūr-Mahādēva of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu by a certain Kulōttuṅgaśōḷa-Mūvaraiyan of Kiraṅguḍi in Rājarāja-vaḷanāḍu.
236	Do. ..	Do.	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ,, ..	Do.	Gift of land for a perpetual lamp in the central shrine of the temple by Āśūri Ādittapiḍāra-Kramavittan, a member of the "Āḷuṅgaṇattār" of the village.
237	Do. ..	Do. ..	Rājakēsarivarman	17th ,, ..	Do.	Records an agreement by certain individuals to burn perpetual lamps in the temple for the money they had received from the temple in the 1[2]th, 14th and 15th years of "Madiraikoṇḍa-Mahārāyar."
238	Do. ..	Do. ..	Do. ..	3rd ,, ...	Do.	Gift of land by purchase by a Veḷḷāḷa of Īḷamaṅgalam, a hamlet of Rājakēsari-chaturvēdimaṅgalam, to a resident of Manōramachchēri for bringing water from the river for the sacred bath of the god. Mentions a coin called Karuṅgāśu. The purchase was bināmi.
239	Do. ..	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	6th ,,	Do.	Begins with the introduction திருமன்னி வளர, etc. Gift of two lamp-stands and 90 sheep for burning a perpetual lamp in the temple of Tiruchchēlūr-Mahādēva at Rājakēsari-chaturvēdimaṅgalam, a brahmadēya in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu, by Āḻvār Śrī-Parāntakan Śrī-Kundavai-Piraṭṭiyār. Mentions the grain measure "Rājakēsari."
240	Do. ..	Do. ..	Parakēsarivarman	11th ,, ...	Do.	Gift of a perpetual lamp to the temple by a certain Kōyil-Nilāvañji of the "Madurāntaka-teriñja-Kaikkōlar."
241	Do. ..	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya.'	4th ,, ...	Do.	Gift of 20 kāśu equivalent to 10 kaḻañju of gold for burning a lamp in the temple of Tiruchchēlūr-Perumāḷ by Nīlan Tyāgi, wife of a merchant of the Tribhuvanamādēvi-Peraṅgāḍi at Tañjāvūr.
242	Do. ..	Do. ..	Parakēsarivarman	3rd ,, ..	Do.	Unfinished.
243	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ...	Do.	Gift of 10½ mā of land, by purchase for 12 kāśu, by the individual mentioned in No. 235 above for the same purpose.
244	Do. ..	Do. ..	Parakēsarivarman ..	8th ,, ...	Do.	Gift of land to provide for unguents and sandal during the four daily offerings of the god, by a certain Pūdi Pallavappēraiyan alias Vīraśikhāmaṇip-Pallavaraiyan.
245	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ..	Do.	A similar gift of land by the individual mentioned in No. 235 above for the same purpose.
246	Do. ..	Do. ..	Parakēsarivarman, '[who took] the head of the Pāṇḍya.'	4th ,, ...	Do.	Gift of 20 kāśu (=10 kaḻañju) by a lady, the wife of a merchant of the Tribhuvanamādēvip-Peraṅgāḍi at Tañjāvūr for burning a lamp in the temple.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
247	On the same wall	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	5th year ..	Tamil ..	Registers a sale of land to the temple by a resident of Śōḷaśūḷāmaṇiśēri (a quarter) of the village.
248	On the north and west walls of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva (I).	3rd	Do.	Sale of 9 mā of land free of taxes by the big assembly of Rājakēsari-chaturvēdimaṅgalam to (Princess) Āḻvār Śrī Parāntakaṉ Śrī Kundavaip-Piraṭṭiyār for the maintenance of a free dispensary founded by her.
249	On the same walls	Do. ..	Parakē[sari]varman alias Rājēndra-Chōḷadēva (I).	7th " ..	Do.	Begins with the introduction திருமன்னிவளர etc. Sale of a house-site to the same princess by a resident of Kalākarachchēri of the village to make up the deficit of the Vaidyabhōga provided (by her) for looking after the hospital called Sundaraśōḷa-Viṇṇagar Ātulaśālai at Tañjāvūr. The Vaidyabhōga gift made by her in the 3rd year of the king and the present gift were to be enjoyed by Savarṇaṉ Araiyaṉ Madurāntakaṉ and his descendents who were natives of Marugal in Marugal-nāḍu, a subdivision of Kshatriyaśikhāmaṇi-vaḷanāḍu. Both these transactions were engraved, it is stated, by the big assembly by order of the princess communicated to them from the palace at Paḻaiyāṟu.
250	On the west wall of the same shrine	Do. ..	Parakēsarivarman	[9]th " ..	Do. . ..	Records a gift of land for the expenses of the sacred bath and worship and offerings to the deity on all the Saṅkrānti days, together with 108 copper pots for the purpose of the bath, by the queen mother (Ūdaiyapiraṭṭiyār) on behalf of Prince Gaṇḍarādittaṉ Madurāntakaṉ Uttama-Chōḷa.
251	On the same wall ..	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ..	Do.	Another gift of 4½ mā of land by Kulōttuṅgaśōḷa-Mūvaraiyaṉ mentioned in No. 235 above for the same purpose.
252	Do. ..	Do. ..	Parakēsarivarman	[3]rd " ..	Do.	Gift of 4 mā of land to a Brāhmaṇa well-versed in the Vēdas who was worshipping the god Tiruchcheyalūrp-Perumāḷ at Rājakēsari-chaturvēdimaṅgalam, by a native of Ēraṅguḍi in Kīḻvēmbai-nāḍu, a subdivision of Paṇḍi-nāḍu.
253	Do. ..	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya'.	5th ..	Do.	Gift of 30 kāśu and 3 mā of land for a perpetual lamp in the temple and for feeding a Brāhmaṇa every noon by a certain Śiruvāyinaṭṭukkōṉ of Puttikuḍi in Vaḍaśiṟuvāyi-nāḍu.
254	Do.	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷa-dēva.	Do. ..	Do.	Records a sale of land and house-site to the temple by a resident of Śōḷaśūḷāmaṇiśēri (quarter) of Rājakēsari-chaturvēdimaṅgalam, a brahmadēya of Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
255	On the same wall ..	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	5th year ..	Tamil ..	A similar sale of land to the temple by another resident of the same quarter.
256	On the west and south walls of the same shrine.	Do. ..	Parakēsarivarman *alias* Rājēndra-Chōḷadēva (I).	5th year, 281st day	Do.	Begins with the introduction திருமன்னி வளர, etc. Records an agreement by two shepherds to supply ghee daily for a perpetual lamp in the central shrine of the temple of Tiruchchēlūrdēvar in Rājakēsari-chaturvēdimaṅgalam, a brahmadēya of Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu, for ninety sheep received by them from Āḻvār Śrī-Parāntakaṉ Śrī-Kundavaip-Piraṭṭiyār.
257	On the south wall of the same shrine.	Do. ..	Parakēsarivarman	7th year	Do. ..	Gift of land for twilight offerings and for bringing four pots of water for the sacred bath of the god from the (river) [Ku]ralai (Kuḍamuruṭṭi?) by a certain Tiru[vaḍigaḷ Ai]yanaḍi a native of Śiṟuvēlur in Iḷaiyūr-nāḍu of Vēśālippāḍi.
258	On the same wall ..	Do. ..			Do. ..	The inscription contains merely the introduction of Kulōttuṅga II beginning with பூமன்னு பாவை.
259	Do. ..	Do. ..	Parakēsarivarman	5th year ..	Do.	Records a gift of land by the individual mentioned in No. 257 above for a perpetual lamp in the temple and for offerings in the morning and midday services of the god. Refers to a previous gift by the same person made in the 8th year of Rājakēsarivarman.
260	Do. ..	Do. ..	Do. ..	9th ..	Do. ..	Records the gift of a silver plate and salver for the sacred offerings and a dish and a fly-whisk, both of gold, to the temple by the same person who is called here Sembiyaṉ Vēśālippāḍināṭṭu-Mūvēndavēḷāṉ.
261	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvanachakravartin Parāntakadēva.	Do. ..	Do. ..	Begins with the introduction பூமங்கை வளர, etc. Registers a gift of land to the temple for offerings by a certain Araiyaṉ Kaṇṇappaṉ *alias* Rājakēsarippēraiyaṉ of Kaḷikkuḍi in Kiḷiyur-nāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu.
262	Do. ..	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	Do. ..	Do. ..	Records a gift of a silver plate and a bronze stand to the temple by Sembiyaṉ Mahādēviyār, the mother of Uttama-Chōḷa on behalf of her son.
263	Do. .	Do. ..	Do.	12th year	Do. ..	Another gift of a gold pot by the same queen on behalf of the prince.
264	Do. ..	Do. ..	Rājarāja-Rājakēsarivarman ..	16th " ..	Do. ..	Begins with the introduction திருமகள் போல, etc. Records a gift of some gold ornaments to the image of the consort of Rishabhavāhana-Perumāḷ in the temple by a resident of Paṇḍitavatsalachchēri of the village on behalf of his sister.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
265	On the same wall ..	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman ..	37th year	Tamil ..	Gift of land by purchase for midday offerings and for a pot of water daily from the river for the sacred bath to the image of Rishabhavāhana-Perumāḷ by a certain Nakkaṉ Amudaṉ, the arbitrator (madhyastha) of the village.
266	Do ..	Do. ..	Rājakēsarivarman	14th ,, ..	Sanskrit (in Grantha) and Tamil.	Gift of 20 karuṅgāśu to the temple by the same person mentioned in No. 234 above who is here called Śenda Nakkapiraṉ-Bhaṭṭa-Sarvakratuyājiyār. The interest (3 kāśu) on the amount was to be given to the best reciter of certain prescribed portions of the Jaiminīya Sāmavēda on the night of the Ārdrā festival in the month of Mārgaḻi after the sacred bath of the deity.
267	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th ,, ..	Tamil ..	Gift of land made tax-free to the temple by Kulōttuṅgaśōḻa-Mūvaraiyaṉ mentioned in No. 235 above.
268	Do. ..	Do. ..	Rājakēsarivarman	3rd ,, ..	Do. ..	Gift of land for burning a perpetual lamp in the temple of Tiruchchēlūr-Paramēśvara by a certain Pañchavaṉ Pallavaraiyaṉ of Adhirājamaṅgalam in Vēḍakkūr-nāḍu. Mentions the quarter Parakēsarichchēri in the village.
269	Do. ..	Do. ..	Do.	8th ,, ..	Do. ..	Incomplete. Mentions Āyirattirunūṟṟuvaṉ, the madhyastha of the village.
270	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	38th ,, ..	Do. ..	Unfinished. Records a gift of 10 kaḻañju of gold, for a perpetual lamp in the temple, made by a resident of Kaḷakarachchēri in the 15th year of Parakēsarivarman. Refers to the 17th year of Rājakēsarivarman.
271	Do. ..	Do. ..	Parakēsarivarman *alias* Tribhuvana-chakravartin Rājarājadēva.	8th year, Makara, ba. . . .	Do. ..	Built in at the end and incomplete. Records a gift of 30 kāśu to the temple of Tiruchchēlūr-Āṇḍār by a resident of Parakēsarichchēri.
272	Do. ..	Do. ..	Parakēsarivarman	8th year	Do. ..	Gift of tax-free land to the temple by a madhyastha of the village to provide for music by five persons during the Śrībali every day
273	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	37th ,, .	Do. ..	Gift of land by purchase by a madhyastha of the village for sounding a Śaṇḍaikoḍikāḷam (trumpet) and conch during the mid-night offerings in the temple.
274	Do. ..	Do. ..	Parakēsarivarman ..	2nd ,, ..	Do. ..	Gift of 30 kāśu for a perpetual lamp in the temple by a lady, the wife of a merchant of "Tribhuvanamādēvip-Pēraṅgāḍi" at Tañjāvūr.
275	Do. ..	Do. ..	Parakēsarivarman, 'who took the head of the Pāṇḍya'.	5th ..	Do. ..	Gift of money by a resident of Manōramachchēri for certain offerings to the image of Gaṇapati-Bhaṭṭāraka in the temple on the day of Ārdrā in Mārgaḻi. Mentions the coin Akkam.
276	Do. ..	Do. ..	Rājakēsarivarman	3rd ..	Do. ..	Gift of land by a native of Pullamaṅgalam residing at Naratoṅgachchēri as a jīvita to a person for bringing a pot of water daily from the river for the sacred bath of the god.
277	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman ..	37th ,, Dhanus	Do. ..	Built in at the end. Gift of money for a perpetual lamp in the temple by Nakkaṉ Muṉṉūṟṟuvaṉ, the madhyastha of the village.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
278	On the north wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Tribhuvanachakravartin Rājēndra-Chōḷadēva, 'who was pleased to revive the family of Manu and wear the hereditary crown'.	5th year, Mithuna, ba. chaturdaśi, Sunday, Aviṭṭam.	Tamil ..	Records a sale of house-site, belonging to the temple, to the 'Periyāḷvār Paṇḍāram' for building a maṭha called 'Manuvilaṅga-Piḷḷaiperṟāl-maḍam.' The 4,000 kāśu realized by the sale was ordered (by the king?) through Piḷḷai Śeḷiyakōnār to be utilized for setting up an image of Tirunāvukkaraśudēvar in the temple.
279	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya.'	13th year ..	Do. ..	Agreement by the Śivabrāhmaṇas to burn two lamps from twilight to mid-night in the temple for the money received by them from a native of Vallam in Tiruvārūr-kūṟṟam, a subdivision of Gēyamāṇikka-vaḷanāḍu.
280	On the west wall of the dilapidated gōpura leading to the first prākāra of the same temple (north of entrance).	Hoysaḷa ..	Sārvabhaumachakravartin Pōśala-Vīra-Rāmanāthadēva.	12th year, Vṛśchika, śu. dvādaśi, Wednesday, A[śva]ti.	Do. ..	Damaged. Seems to record a gift of and as Ūḻiya-iṟaiyili (service-inām?) to a certain Kāvērivalla-Nāḍāḻvāṉ.
281	On the same wall (south of entrance).	Chōḷa ..	Tribhuvanachakravartin Rāja[rā]jadēva	15th year	Do. ..	Damaged and incomplete. Seems to register a gift of land by the individual mentioned in No. 280 above for offerings to the images of Aḻagiyakūttar (Naṭarāja) and his consort set up by him in the temple.
282	On the east wall of the same gōpura (north of entrance).	....			Do. ..	States that the prākāra wall of the temple is the gift of a certain Anumanuḷāṉ Sūryadēvar *alias* Udaiyār Koṅgarāyar of Tiruviḍaiyāṟu in Tirumuṉaippāḍi-nāḍu, a subdivision of Naḍuvil-maṇḍalam. The characters seem to be of the 15th century.
283	On a pillar of the maṇḍapa in front of the Nāchchiyār shrine in the Saumya-Nārāyaṇa-Perumāḷ temple at **Tirukkoshtiyur**, Tiruppattur taluk, Ramnad district.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva	13 + 1st year ..	Do. ..	Records the gift of the village Uṟṟiyūrkuḷam *alias* Mūlaparushainallūr by a certain Vaḍugaṉ Maṇḍalikagembīraṉ *alias* Muṉaiyadaraiyaṉ of Āḻagaimānagar in Vaḍa-Kaḷavaḻi-nāḍu, who had purchased it from the nagarattār of Aruviyūr *alias* Śivallavapuram. Mentions the grain-measure called 'Vīra-Pāṇḍiyaṉ.'
284	On a second pillar in the same maṇḍapa.	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49 + 1st year, Jupiter in Kumbha, Mēsha, 26.	Do. ..	Begins with the introduction வீரமே துணையாகவும், etc., which changes into புகழ்மாது விளங்க, etc., after a few phrases. Records a gift of 15 kāśu (equivalent to 105 tiramam) by a lady of Rājēndramaṅgala-chaturvēdimaṅgalam in Kīḻkuṇḍāṟu for burning a perpetual lamp in the 'Kiḻai-tirunilai' where (the god) was pleased to take rest' in the temple at Tirukkōṭṭiyūr, a dēvadāna in Sōḻapāṇḍya-vaḷanāḍu, a subdivision of Rājēndrasōḻa-vaḷanāḍu in the district of Rājarājap-Pāṇḍināḍu.
285	On a third pillar in the same maṇḍapa.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	13th year, Tai ..	Do. ..	Records an agreement by the assembly (nāṭṭavar) of Sōḻapāṇḍya-vaḷanāḍu to burn 2 perpetual lamps before Sokkanārāyaṇar in the temple at Tirrukkōṭṭiyūr in Sōḻapāṇḍya-vaḷanāḍu, a subdivision of Kēraḷaśiṅga-vaḷanāḍu with the 5 paṇam realized annually as *nāṭṭu-viniyōgam* along with the rental on their nāḍu.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
286	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Kōnērinmaikoṇḍāṉ Tribhuvanachkravartin Sū[ndara-Pā]ṇḍyadēva.	....	Tamil ..	Seriously damaged. Seems to record a tax-free gift of land at Ilañjēri to the temple servants.
287	On a slab built into the south wall of the store-room in the same temple.	Do. ..	Śaḍaiya-Māṟaṉ	2+1st year ..	Vaṭṭeḻuttu ..	Records a gift of a perpetual lamp to the Periya-Śrīkōyil-Bhaṭāra of Tirukkōṭṭiyūr by a lady of Kaṇṇikkuḍi of Kiḻiraṇiyamuṭṭam. Records also a supplemental gift of 12 cows and 50 sheep by two individuals for burning a perpetual lamp in the same temple.
288	On the east wall (inside) of the same room.	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇ[d]yadēva.	10th year, Tulā ..	Tamil	Built in in the middle. Seems to register a sale of land at Māttūr alias Ninṟanārāyaṇanallūr, which was a tiruvil·aiyūṭṭam of Teṟkāḻvār, by the temple to a certain Udaiyaṉ-[je*]ydāṉ Āḷavandāṉ Vi[l*]lavadarayaṉ *alias* Rāmānujadāsaṉ of Aruviyūr *alias* Kulaśēkarapaṭ[ṭinam], on the same terms on which it was originally purchased in the name of Periyāḻvār. He had to pay to the temple annually a certain proportion of the produce and to abide by the other conditions observed by (the other tenants of) Māttūr. Mentions the measuring rod Kuḍitāṅgi and the grain measure Dēśavaṭṭai.
289	On the same wall	Do. ..	Do. ..	Tula 4, [ba.] chaturdaśi, Tuesday, Hasta.	Do. ..	Records the transaction mentioned above which was given effect to after the Tiruvāykkēḷvi (royal sanction) was received. Mentions the coin āṇai-achchu.
290	Do. ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	[3]rd year, Siṁha, 30.	Do ..	Built in below. Begins with the introduction பூவின் கிழத்தி, etc. Records the provision made by a certain Ātrayaṉ Śaṅkaranārāyaṇaṉ Akki-Śaṉmaṉ for offerings to the images of Kēraḷaśiṅgap-Perumāḷ and his consorts in the ground floor (கீழை திருநிலை) of the temple during the midnight service and for special worship during the Kṛittika asterism in the month of Vṛiśchika in which the donor was born.
291	Do. ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	13th year	Do. ..	Begins with the introduction திருமடந்தையும், etc. Records the remission of taxes on the villages of Aṇḍūr alias Naṭṭarmaṅgalam and Puṟkuḷi to provide for the expenses of the festival of Aḻagiya-Maṇavāḷaḷvar in the first floor for 9 days beginning with the day of Chitra in Aippigai which was the birthday of the king.
292	At the inner entrance to the north side of the first prākāra in the same temple.	Vijayanagara	Vīrapratāpa Sadāśivadēva-Mahārāya	Śaka 14[67], Krōdhi, Uttarāyaṇa, Mēsha, ba.dvādaśī, Friday Uttiraṭṭādi, Vaidhṛiti-yōga, Kaulava karaṇa.	Do ..	Records a gift of land for offerings to god Śokkanārāyaṇa-Perumāḷ during a service in the name of Aḻagiya-Nāyakkar at Tirukkōṭṭiyūr in Kēraḷaśiṅga-vaḷanāḍu which is stated to have been an umbiḷigai in Tirupputtūr-sīrmai granted to the donor by Nāyakkar Achchutappa-Tummichchi-Nāyakkar. The land was situated in Kulōttuṅgaśōḻappēri, the western hamlet of Tirukkōṭṭiyūr.

B.—Stone inscriptions copied in 1925—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
293	In the same place	Vijayanagara.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 146[7], Krō[dhi], Uttarāyaṇa, Mēsha, su. dvādaśī, Friday, Pūram, Vyāghāta-[yōga], Kaulava-karaṇa.	Tamil	Grant of another piece of land in the same hamlet by the same individual for the same purpose.
294	Do. ..	Do.	Do. ..	Śaka 1467, Krō[dhi], [Uttarāyaṇa], Mēsha . . dvādaśī, Friday, Uttiraṭṭādi.	Do. ..	A similar grant of another land as a tiruviḍaiyāṭṭam by the same chief for meeting the expenses of offerings and worship to the deity during a service (avasaram) in his name.
295	On the north wall (inside) of the same prākāra.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	40th year, Kanyā, 3	Do. ..	Damaged. Records the remission of taxes due from the temple servants on their kīḻvāram right on certain lands in Vaḍagōpurattu-nallūr, the eastern hamlet of the village, which were brought under cultivation in the name of the principal deity of the temple, the mēlvāram from the lands being utilized for offerings to the image of Vaḍagōpurattu-Nāyaṉār.
296	On the same wall			Śaka 1308, Rishabha 10, su. dvādaśī, Friday, Chitrā.	Do.	Records the apportionment of a fourth of the income from certain lands in Āvakuḍi to one Araśakkōṉ alias Śiṅgaperumāḷ-Dāsaṉ, the steward (of the temple), the rest of the produce being enjoyed by the temple (?). Mentions the maṇḍapa (pavilion) called Māḷavachakravarti and the seat (throne) called Vēdachakravarti.
297	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍya, 'who having taken Īḻam, Koṅgu and Sōṇāḍu and conquered his able opponent (valläṉ), was pleased to perform the anointment of heroes at Tillaimānagar (Chidambaram).'	16th year, Mīna 20	Do. ..	Registers a gift of land and money by a certain Vaḷudiyadaraiyaṉ for special offerings and worship to the image of the god while seated in the maṇḍapa (built by the donor in the temple), on the day of his natal asterism Uttiraṭṭādi in the month of Vaigāsi.
298	On the south wall (inside) of the same prākāra.	Do. ..	Sundara-Pāṇḍyadēva ..	11 + 2nd year, Kumbha.	Do.	Records an order of the assembly (Mūlaparushai) to the temple authorities to present daily 2 prasādas (offered food) and betel to the temple-manager (Śrīkāryam) as an act of appreciation (sammānam) of his having arranged for the recitation of the *Tiruvoḷi* before the deity during the ten days festival of the god in the month of Mārgaḻi by money gifts from a certain Kaḷamēghadāsaṉ of Śōḻakulāntaka-chaturvēdimaṅgalam and lands the possession of which was recovered with the help of a certain Vēṇāvuḍaiyār.

B.—Stone inscriptions copied in 1923—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
299	On the same wall ..	Pandya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	[6]th year, Mīna 13.	Tamil	Records a sale of the village Kumbaḷūr alias Kōlavarāhanallūr by the temple to a certain Śaḍagōpaṉ alias Tirumāliruñjōlai-Dāsaṉ who agreed to provide for the celebration of a five-days' Vasantōtsava festival ending with the day of Anilam, in the month of Rishabha, which was his star of birth.
300	Do. ..	Do. ..	Do. do.	6th year, [Mīna] [1]4.	Do.	An order of the Mūlaparushaiyār to the effect that the donor mentioned above should be given the honour of the prasāda on the five days of the festival, and that he could get the lands in the village of Kumbaḷūr alias Kōlavarāhanallūr, which he had granted to the temple after purchase, cultivated by his own people, and enjoy the kīḻvāram of the land himself and pay the mēlvāram to the temple for the expenses of the festival.
301	On the same wall (outside) ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to take all countries."	11th year, Vriśchika 4, śu. dvādaśi, Wednesday, Rēvatī.	Do. ..	Registers the confiscation of all the property, including a village called Karuvēṟkuṟichchi, houses, gardens, male and female servants, etc., belonging to a certain Āḻivaṅgaiyaṉ Śattiyanāvaṉ who had killed, with the help of his armed accomplices, one Vāmana-Bhaṭṭa on the night of the 25th of Arpaśi while he was returning home from the temple (ambalam), and escaped being caught. The confiscated property was added as a tirunāmattukkāṇi of the temple of Nāyaṉār Śokka-Nārāyaṇa.
302	Do. ..	Do.	Do. do.	11th year, Vriśchika 25, śu. dvitīyā, Wednesday, Mūlā.	Do. ..	Refers to the same incident and states that the murderer was killed in return (by the victim's party?). Seems to fix the rate of taxes due on the confiscated land at Vāsudēvamaṅgalam to be paid to the assembly and to the temple.
303	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year, Māśi ..	Do.	Mentions the same incidents and records the decision of the assembly to return to Śattiyanāvaṉ Śēramalaip-Perumāḷ all the property belonging to Śatiyanāvaṉ which was confiscated to the temple, for a consideration of 800 poṉ and certain taxes on the lands to the temple, as a result of the joint representation of several individuals on behalf of Śēramalaip-Perumāḷ that he had no hand in the alleged murder. Fixes the rate of taxes on the different kinds of land.
304	On some slabs built into the west and south walls of the same prākāra.				Do.	Fragmentary. Refers to the transaction mentioned in No. 298 above and seems to record the tax-free gift of some lands at Nēriyaṅguḍi and certain other villages for meeting the expenses of the offerings and worship of the god during the ten days' festival in Mārgaḻi. Kūttāduvāṉ Pūvaṉ alias Vēṇāvuḍaiyāṉ mentioned in the same inscription is referred to as a native of Kiḻaikkoḍumaḷūr alias Madurōdayanallūr in Vaḍatalai-Śembi-nāḍu.
305	On the west wall of the southern entrance into the second prākāra of the same temple.	Pandya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22nd year, Siṁha, 18, ba. dvitīyā, Tuesday, Uttiraṭṭādi.	Do.	Records the provision made for conducting a number of festivals in the temple of Śokka-Nārāyaṇa from the income derived from some villages belonging to it and the privileges granted to the individual who redeemed the income.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
306	On the east wall of the same entrance.		Tribhuvanachakravartin Kōnērinmaikoṇḍān.	12th year, Puraṭṭādi	Tamil . . .	Records the grant of the village Ārā[lai]yūr in Kaḷavaḷi-nāḍu excepting the lands already belonging to the temple and to the shrines of Aiyaṉār and Durgā piḍāri, as a tax-free tiruviḍaiyāṭṭam to a certain Nalukavip-Perumāḷ-Dāsar for building the prākāra wall called Kōdaṇḍarāmaṉ-Tirumadiḷ all round the temple and for other repairs.
307	At the same entrance (outside) . .	Vijayanagara.	Mahāmaṇḍalēśvara Sadāśivadēva-Mahārāya.	Śaka 1488, Akshaya, Mārgaśirsha, ba. ashṭami, Wednesday, Uttara.	Do. . .	Registers a gift of land called 'Vaṉṉārvayal' to the temple for curd and rice offerings to the god by a certain Timmaraśar, son of Kōnamaraśar of Maṭṭūr, for the merit of Achchutappa-Nāyakkarayyaṉ. Below the same inscription is another in similar characters mentioning a certain Vaṉaṅgāmuḍi-Vachchamāḷip-Perumāḷ who calls himself Malaiyakulatilakaṉ and Kadirmuḍivēndaṉ.
308	At the entrance of the gōpura in the same temple (south wall).	Tanjore Nāyakas	Raghunātha-Nāyaka . .	Śaka 1529, Plavaṅga, Tai 5.	Do.	Records a gift of money by Koḻundappar, agent of Raghunātha-Nāyaka, for the expenses of some festivals in Saṅkramaṇa and for feeding brahmans once a day in the Rāmānujakūṭam in the temple of Śokka-Nārāyaṇa-Perumāḷ, for the merit of his master.
309	At the same entrance (north wall)	Do.	Vijayarāghava-Nāyaka . .	Śaka 1566, Tāraṇa, Vaigāsi 18.	Do. . .	Incomplete. Seems to record the provision made by Daḷavāy Veṅkaṭādri-Nāyakkar, the agent of the king, for the daily offerings during a service in the temple and for feeding in the Rāmānujakūṭam, for the merit of his master.
310	On the north wall of the Sarvēśvara shrine in the same temple.	Pāṇḍya . .	Jaṭāvarman alias Tribhuvanachakravartin Kula[śēkhara]dēva.	3rd year . .	Do. . .	Stones lost in the beginning. Records the royal order communicated through Kaḷavaḷi-Nāḍāḻvāṉ granting the village of Sūradēvanallūr alias Tiruñānasambandanallūr by the king as a muṟṟūṭṭudēvadāna to the temple of Sūradēva-Īśvaramuḍaiya-Nāyaṉār at Aḻagaimānagar in Vaḍakaḷavaḷi-nāḍu, for offerings and worship to the image of Āḷuḍaiya-Piḷḷaiyār set up in the temple by a certain lady named Kaṇḍa-Nachchi alias Maṅgayarkaraśi.
311	On the same wall . .			13th ,, . .	Do. . .	Refers to the gift mentioned above as having been made to the temple by the lady after purchasing it from two individuals of the village, who protested against the inclusion of their land in the gift before the payment of purchase money. Kaṇḍaṉ Nāchchi is mentioned as a lady of the king's harem.
312	Do. . .	Pāṇḍya . .	Māravarman alias Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year, 649th day.	Do	Begins with the introduction திருமகள் மேவமகன், etc. Registers the royal grant of some lands as a tax-free dēvadāna to the shrine of Sūradēva-Īśvaramuḍaiyār for worship and offerings, the tenancy privilege being given to a certain Viradamuḍittāṉ, son of Vikrama-Pāṇḍya-Kaḷavaḷi-Nāḍāḻvāṉ, who had to pay the usual kaḍamai and antarāyam on the lands. Mentions the throne Malaiyadaraiyaṉ, in the palace at Rājēndiram to the east of Irāśiṅgaṉkuḷam, on which the king was seated while issuing the order.

B.—Stone inscriptions copied in 1923—*cont*.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
313	On the same wall ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	9+3rd year, Vṛiśchika, 27, Friday, dvādaśi, Śudi.	Tamil	Begins with the introduction பூவின் கிழத்தி, etc. Unfinished. Seems to record a sale of land to a certain Ilaṅgēśuradēvan by Śivallavan alias Kaḷavaḷi-Nāḍāḷvān.
314	Do. ..				Do. ..	Records an order of Kaḷavaḷi-Nāḍāḷvān assigning the taxes levied on articles of merchandise according as they were measured, weighed or counted, towards the expenses of the temple of Śūradēva-Īśvaram-Uḍaiyār consistent with the gift previously made by (his) sister (Akkan).
315	Do. ..			8th year ..	Do. ..	Records a gift of land in the village Taḷutāḷai for offerings to the image of Madurai-Aḷagar set up in the temple of Śūradēva-Īśvaramudaiya-Nāyaṉār by Akkan and the appointment of a specified individual to cultivate the said land.
316	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2+9th year, 339th day.	Do. ..	Built in at the end. Begins with the introduction பூமேவிய திருமாதும், etc. Records that while the king was seated on his throne in the Nirāvi-maṇḍapa in the garden to the north of his palace at Kīḻ-Madurai, he made a grant of a village called Kōḍaippirātti-nallūr to the north of Aḷagaimānagar to a certain Kaḷaiyakāḷachchākkai at the request of Jayaṅgoṇḍān Śivallavan Kaḷavaḷi-Nāḍāḷvār to whom it had originally belonged.
317	Do. ..	Do ..	Māravarman alias Tribhuvanachakravartin Vikrama-[Pāṇḍyadēva].		Do. ..	Built in. Begins with the introduction திருமகள் ஜயமகள், etc. Mentions the throne called Muṉaiyadaraiyan in the king's palace at Kīḻ-Madurai. Seems to record some gift to the temple of Śūradēva-Īśvaramudaiya-Mahādēva at Aḷagaimānagar in Vaḍakaḷavaḷi-nāḍu.
318	On the south wall of the same shrine.	Do. ..	Do. do.	5+5th (?) year ..	Do. ..	Portion lost at the beginning. Begins with the same introduction. Records an agreement by the Śiva-Brāhmaṇas of the temple of Śūradēva-Īśvaramudaiyār to offer daily in the evening service two measures of cooked rice to the image of Durgā set up as a parivāra-dēvatā, for the 5 kaḷañju of gold of $8\frac{1}{2}$ māṟi fineness, received by them from a certain Āḷkoṇḍa-Nachchi.
319	On the south and east walls of the same shrine.	Do. ..	Jaṭāvarman alias Tri[bhuvana]chakravartin Kulaśēkharadēva.	13+10th " ..	Do. ..	Fragmentary. Begins with the introduction பூவின் கிழத்தி, etc.
320	On the east wall of the same shrine	Chōḷa ..	Rājarāja (I)	20th ..	Do. ..	Stones lost. Contains a portion of the introduction beginning with திருமகள்போல, etc. Seems to record a gift of sheep for a lamp by a cavalier of the king commanding (the Regiment called)...... .." vaṭṭāṇḍa-terinda-Vaḷaṅgai-Vēḷaikkārar (in the Śiva shrine) at Tirukkōṭ[ṭiyūr]," a dēvadāna in Kēraḷaśiṅga-vaḷanāḍu, a subdivision of Rājarāja-vaḷanāḍu.
321	On the same wall ..	Do. ..	Rājēndra-Chōḷadēva (I)	12th " ..	Do.	Fragmentary. Contains portion of the introduction of the king beginning with திருமன்னி வளர, etc.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
322	On a pillar in the maṇḍapa by the side of the tank in front of the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13+13th year, Karkaṭaka, 25, ba. daśamī, Tuesday, Kārttigai.	Tamil	Begins with the introduction பூவின்கிழத்தி etc. Records the gift of certain lands belonging to two brothers who had mortgaged them to the village assembly for 600 añjumeni-tiramam, but had failed to pay back the amount. The sabhā made them over to the temple along with 100 paḷaṅkāśu due on the lands as kaṟpūravilai to Adaḷaiyūr-Nāḍāḻvāṉ, to provide for the expenses connected with the special worship of the image of Śokka-Nārāyaṇa every month on the day of Rēvatī which was the star of birth of the chief.
323	On the west and south walls of the Jñānapurīśvara shrine in the Bhairava temple in the same village.	Vijayanagara	Bhujabaladēva-Mahārāya	Śaka 1503, Chitrabhānu, Vaigāśi, 9, Sōdi, chaturthī, Sunday.	Do. ..	Records the assignment of all the income of a village (?) for the repairs of the temple of Vaḷaroḷi-Īśuramuḍaiya-Tambirāṉār Tirumeññānamuḍaiya-Tambirāṉār at Tirukkōṭṭiyūr by Daḷavāy Kanakappa-Nāyakkar, the agent of Vīrappa-Nāyakkarayyaṉ, for the merit of Viśvanātha-Nāyakkar.
324	On the west and south walls of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin................"[who took] all countries."		Do.	Sale of land to a certain Tirukkaṇṇaṅguḍi-Mudaliyār for the maintenance of a maṭha, by the temple authorities of Vaḷarugiṟa-Nāyaṉār Tirumayāṉamuḍaiya-Nāya[ṉār] at Tirukkōṭṭiyūr, a dēvadāna in Kēraḷaśiṅga-vaḷanāḍu, for making certain jewels for the god.
325	On the south wall of the same maṇḍapa.			12th year, Tai ..	Do. ..	Gift of land in the village of Kallōḍēmbal alias Pagai[ya]-ṟakkoṉṟa-Pāṇḍyanallūr as a tax-free dēvadāna for offerings and worship to the image of Kūttāḍuvār (Naṭarāja) in the temple of Tirumeyyāṉamuḍaiya-Nāyaṉār set up by a certain Śeyi[ṅ]gadēvar.
326	On the same wall ..	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..	6th year, Tai	Do.	Records an exchange of land belonging to the temple with a certain Śōlaimalaip-Perumāḷ in return for his land together with 30 paṇam to make up the difference between the values of the two.
327	Do. ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva.	11th year, Siṁha, 15, Friday, Rōhiṇī.	Do.	Records a sale of land to the temple by a certain Uyyaniṉṟaduvāṉ Muttikkunāyakaṉ of Aruviyūr alias Kulaśēkharapaṭṭaṇam.
328	On the east wall of the same maṇḍapa.	Do. ..	Māṟavarman alias [Tribhuva]nachakravartin [Ku]laśēkharadēva, "who took all countries."	24th year, Kanyā, śu. dvitīyā, Wednesday, [Tiruvōṇam].	Do. ..	Built in at the beginnings of the lines. Seems to refer to certain gifts made by the king in his 15th year and 617th day from Kaṇṇaṉūr. Refers to Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who took all countries."
329	On the same wall .	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya ..	Śaka 14[5]4, Subhakṛit, Uttarāyaṇa, Grīshmaṛitu, Mithuna, ba. amāvāsyā, Tuesday, Ārdrā.	Do.	Do. Seems to record a gift of land for the morning offerings to god Vaḷarugiṉṟa-Nāyaṉār Tirumeyñāṉam-uḍaiya-Nāyaṉār at Tirukkōṭṭiyūr, a dēvadāna of Kēraḷaśiṅga-vaḷanāḍu by Aṇṇāmalaiyār Vīramarasap-Pallavarāyar of Vaṅgārai in Iruṅgōḷappāḍi-nāḍu in Toṇḍai-maṇḍalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
330	On the same wall	Vijayanagara	[Achyuta]dēva-Mahārāya ..	Śaka 1456, Vi[ja*]ya, Ādi, 4, Dakshiṇāyana, Thursday, Bāla-[vā]-karaṇa, Prathama-dvādaśī.	Tamil ..	Built in at the ends of the lines. Seems to record the gift of land and taxes accruing from Kumbaṅguḍi and Vēṭṭaṅguḍi for consecration and daily worship of the image of Naṭarāja by Anantāḻvār-Piḷḷai, agent of the king, for the merit of the latter.
331	Do. ..	Tanjore Nāyakas.	Raghunātha-Nāyaka ..	Ānanda, * * * ..	Do. ..	Damaged. Seems to record a gift of land to the temple by a certain Gōvinda-[Dikshi]ta(r)rayaṉ, the agent of the king.
332	On the south wall of the Chaṇḍēśvara shrine in the same temple.	Chōḷa ..	Rājarājakēsarivarman, 'who destroyed the ships at Kāndaḷūr' (Rājarāja I).	6th year ..	Vaṭṭeḻuttu ..	Much damaged and stones lost. Seems to record a gift of land for 2 lamps in the temple of Tirumeyāṇadēva at Tirukkōṭṭiyūr, a dēvadāna of Rājarāja-vaḷanāḍu by Naṟppa[t*]tennāyiravaṉ Poṟkōyil-Nambi alias Pālāśiriyaṉ.
333	On the east wall of the same shrine.	Do. ..	Rājarājakēsarivarman (Rājarāja I) ..	11th ..	Do.	Much damaged and stones lost. Seems to register a gift of land by purchase for a lamp to the same temple and to a brahman for explaining the *Prabhākaram*, by a native of Sāttamaṅgalam in Tiraimūr-nāḍu, a subdivision of Chōḷa-nāḍu.
334	On the west wall of the kitchen in the same temple.	Pāṇḍya .	Ma[ravar]man alias Tribhuvanachakravartin Kulaśēkharadēva, 'who took all countries.'	24th year, Mēsha, śu. prathamā, Rōhiṇī.	Tamil ..	Much damaged. Refers to a gift of land for setting up the images of Nachchiyār and Piḷḷaiyār (Gaṇapati) in the temple and for their daily worship.
335	On stones built into the walls of the Vaḍakkuvāśal Śelliyammaṉ shrine in the same village.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to distribute the Chōḷa country.'	12th year	Do. ..	Incomplete.
336	On a stone set up on the west side of the road near the Traveller's Bungalow in the same village.	Sētupati ..	Raghunātha Tirumalai Sētupatikāttadēvar Rājasūryadēvar.	Śaka 1601, Siddhārthi, Kārttigai, 5.	Do. ..	Records a gift of land called Karukāḷivayal for worship to the image of Śokka-Nārāyaṇap-Perumāḷ during the pārivēṭṭai festival and for the maintenance of a water-shed for the merit of the king.
337	On the door-post (right side) of the southern entrance of the Marundīśvara temple on the hill at **Eriyur**, Sivaganga taluk, Ramnad district.				Do. ..	Stone built upside down. Records the grant of the hereditary tenancy right of the land in Pāṇḍimādēvinallūr belonging to the temple of Abimuttīśvaramuḍaiyār, to a certain Pūmaṉ Pōgaṉ alias Kiḍārattaraiyaṉ and his descendants who had to pay to the temple 3 kalam of paddy per annum on every mā of land. The antarāyam (tax) on the land which was fixed at one tiramam on every mā was assigned to a certain Kurambaṉ Kaṇḍadēvi and her descendants (for service in the temple).
338	On the same door-post (left side) ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	13th year, Dhanus, 20.	Do. ..	Records a gift of some land which was a jīvita of a certain Vīranārāyaṇa-Pallavadaraiyaṉ to the temple by (the chief) Kaḷavaḻi-Nāḍāḻvār.
339	On two slabs, one built into the floor at the west entrance and the other on the lintel of the southern entrance of the same temple.	Do. ..	Kulaśēkharadēva .	3rd year, Mēsha ..	Do. ..	The writing on these two slabs seems to form together one inscription. Registers a sale of land in Kiḻai-Vēlaṅguḍi alias Maṇḍalikagambīranallūr to the temple as a tax-free dēvadāna by the chief mentioned above.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	Conjeevaram taluk, Chingleput District.					
340	On a slab near the Piḍāri temple at **Kavanur Puduchcheri.**			Śaka 1510, Sarvadhāri, Puraṭṭāśi, 5	Tamil ..	Registers a gift of land to the god Paṉṟi[ch]ohura[mu*]ḍaiya-Nayiṉār for the merit of Vīmarāya-[A]ṉṉaṅgār.
341	On a slab in the reserved forest near the place locally called "Raṅgasaṉi-kuḷam" at **Kattiyampandal.**			....	Do.	Fragment. Registers a sale of 5 kāṇi of land.
342	On another slab in the same place..			Śaka 1654, Paridhāvi, Śittirai, pañchami.	Do. ..	Fragment. Registers a sale of land at Peruṅgōḷi to a certain lady called Raṅ[ga*]sāni-Ammāḷ by some residents of the village.
343	On the south wall of the Viśvanāthēśvara temple at **Arasanimangalam.**	Chōḷa ..	Rājarāja-Rājakēsarivarman, 'who destroyed the ships at Kāndaḷūr-Śālai.'	14th year ..	Do. ..	Stones misplaced and portions lost. Seems to register the gift of a foot-rest, a seat (meytāṅgi), 90 sheep for a lamp and utensils to the god Tiruvāvi-Bhaṭṭārakar at Araśaṇimaṅgalam, a dēvadāna and brahmadēya in Veṇkuṉṟa-kōṭṭam, by a certain lady. Also registers a gift of land for offerings to the god during a service by another individual.
344	On the north wall of the central shrine in the Brahmapurīśvara temple at **Perunagar.**	Pāṇḍya ..	Ko-Iravipaṉmar Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4 + 1st " ..	Do. ..	Registers a gift of money by Kākku-Nāyakaṉ Viśaiyaṉ Śembiyadaraiyaṉ for burning six twilight lamps before the god Brahmīśvaramuḍaiya-Nāyaṉār at Perunagar in Perunagar-nāḍu, a division of Veṇkuṉṟak-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.
345	On the same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	25th " ..	Do. ..	Registers a gift of gold for burning four twilight lamps before the god by a native of Māgaṟal in Māgaṟal-nāḍu, a division of Eyiṟ-kōṭṭam, a district of Jayaṅgoṇḍa-śōḷa-maṇḍalam.
346	Do. ..	Vijayanagara	Sadāśivadēva-Mahār[ā*]ya, 'who instituted the elephant hunt'.	Śaka 1485, Prabhava, Śittirai, 16.	Do. ..	Registers an agreement by the sthānattār of the temple that they would cultivate certain lands belonging to the Kaikkōḷa-mudalis of Puliyūr and pay the taxes on them to the temple treasury.
347	On the west wall of the same shrine.	....			Do. ..	States that the image of Kunichcha-Piḷḷaiyār in the tirunaḍaimāḷigai of the temple was set up by one of the Kaikkōḷas of the village.
348	On the same wall ..	Vijayanagara	Achyutadēva-Mahārāya ..	Śaka 1462, Śārvari, Tai, 15.	Do. ..	Registers the agreement made by the trustees of the temple of Pichcha-Nayiṉār to burn two lamps before the god during day time for the interest on 50 paṇam received by them from certain residents of Perunagar.
349	Do. ..	Do.	Kṛishṇadēva-Mahārāya ..	Śaka 1446, Tāraṇa, śu. trayōdaśī, Monday, Anusha.	Do. ..	Stops with the name and the date of the king. The king bears Sāḷuva birudas.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
350	On the north and west walls of the same shrine.	Vijayanagara	Ariyaṇa-Uḍaiyar (Harihara II) ..	Śaka 1304, Dundubhi, Kumbha, ba. trayōdaśī, Saturday, Uttirādam.	Tamil ..	Registers the purchase of 2/3 share of the villages Ēlāyirachchēri and Tiruppulittāṅgal by Sirāma-Bhaṭṭaṉ of Muṭṭaippuram from the assembly of Ukkal alias Vikramābharaṇach-chaturvēdimaṅgalam in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam for 400 paṇam and the subsequent sale of this share by the former for 500 paṇam to a certain individual of Vēlūr alias Iraśēndraśōḻanallūr in Tamanūr-nāḍu, a division of Ūṟṟukkāṭṭuk-kōṭṭam.
351	On the same walls ..	Chōḻa ..	Tribhuvanachakravartin Rajarājadēva ..	25th year, Kumbha, ba. tṛitīya, Thursday, Uttiram.	Do. ..	Registers a sale of land to a resident of Māgaral by the assembly of Ukkal alias Vikkiramābharaṇach-chaturvēdimaṅgalam. Mentions the coin "Gaṇḍagōpālaṉ-puḍumāḍai".
352	On the south wall of the same shrine.			5th year, Vaigāsi ..	Do. ..	Registers the order of Śambuvarāya granting a sarvamānya gift of the taxes levied from the Kaikkōḷas for the celebration of a festival in Paṅguṇi and for repairs to the temple of Brahmīśuramuḍaiya-Nāyaṉār at Perunagar.
353	On the same wall ..				Do. ..	Registers the order of Āḷappiṟandāṉ alias Śambuvarāya making arrangements for the revival of the festival in the month of Vaigāśi which had been instituted by Vijaya-Gaṇḍagōpāladēva and which had been subsequently discontinued, after examining the earlier stone records making gifts for the purpose.
354	Do. ..	Pāṇḍya ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍ[āṉ*] Sundara-Pāṇḍyadēva.	7th year ..	Do. ..	Registers a gift of 2 vēli of land as dēvadāna to Brahmīśvaramuḍaiya-Mahādēva by a native of Chēdi-maṇḍalam for the merit of the king.
355	Do. ..				Do. ..	States that the temple including the maṇḍapa was built by Villi Tiruvaṉ Tirukaṭṭarāyaṉ of this village for the prosperity of Aḻagiya-Pallavaṉ Kō-Nandipaṉmar.
356	Do. ..			Parthiva, Paṅguṇi	Do. ..	Records a remission of 1/5 of the taxes on the weavers of Perunagar according to the stone inscriptions engraved in the regime of Śrīnivāśakar-Ayyaṉ by Tirumalai-Nambi Śakkiṟarāyar, the agent of Ēṭṭūr Tirumalai Kumāra-Tātāchārya and by the trustees of the temple of Pēraru-[ḷa*]ḷar.
357	Do. ..	Vijayanagara	Vīrapratāpa Bukka-Mahārāya (II) ..	Śaka 1328, Vyaya, Tula, śu. ashṭami, Wednesday, Tiruvōṇam.	Do.	Records the settlement of a dispute arrived at in the presence of Mahāpradhāni Araśar [Tipparaśar] between the villagers of Āḷattūr, a hamlet of Uttiramērūr and Attippaṟṟu regarding the supply of water from the tank.
358	Do. ..	Do.	[Ari*]yaṇṇa-Uḍaiyar (Harihara II) ..	Śaka 1304, Dundubhi, Vṛiśchika, ba. tṛitīya, Monday, Punarpūśam.	Do. ..	Registers the sale of the village of Iṭṭigaippaṭṭu for 400 paṇam to certain individuals by the assembly of Ukkal alias Vikramābharaṇach-chaturvēdimaṅgalam in Pāgūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam in Jayaṅgoṇḍaśōḻa-maṇḍalam.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
359	On the north, west and south walls of the same shrine.	Vijayanagara	Vira-Ariyaṇa-Uḍaiyar (Harihara II)	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśi, Uttirāḍam.	Tamil ..	Registers the purchase of 1/3 share of the villages mentioned in No. 350 above by Ōdumukkil Nārāyaṇa-Bhaṭṭaṉ from the same assembly for 200 paṇam and the subsequent sale of this share to the same purchaser for 250 paṇam.
360	On the north wall of the maṇḍapa in front of the central shrine.	Do.	Do. ..	Śaka [130]5, Rudhirōdgāri, Tula, ba. saptami, Pūśam, Monday.	Do. ..	Ends of lines built in. Registers a sale of the villages Śirunallūr and Sōmanvāy for 800 paṇam to a number of individuals.
361	On the east base of the same maṇḍapa.	Do.	Achyutayadēva-Mahārāya	Śaka 1456, Jaya, Rishabha, śu. daśami, Monday, Tiruvōṇam.	Do. ..	Stones broken at the end of lines 4 to 10. Seems to make provision for offerings to god Brahmīśuramuḍaiya-Nāyiṉār for the merit of Apparāśa Timmarāśa.
362	On the east wall of the second prākāra of the same temple.	Chōḷa ..	Tribhuvanachakravartin [Kulō]ttuṅga-Chōḷadēva.	25th year	Do. ..	Built in in the middle. Registers a gift of gold by a private individual for burning a perpetual lamp before the god Brahmīśvaramuḍaiya-Mahādēva.
363	On the same wall	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	[3]rd ,, ..	Do. ..	Ends of lines built in. Registers a gift of land for burning a perpetual lamp before the god by a native of Paṉaṅguḍi in Uyyakkoṇḍa-vaḷanāḍu.
364	Do. ..	Do. ..	Do.	14th ,, ..	Do. ..	Ends of lines built in. Registers a gift of land for providing offerings at the early morning service to the god, and for tirumandirappōnagam in the temple at Perunagar alias Nittavinōdanallūr by the headman of Urandaiyūr in Paṉaṅguḍi.
365	On the wall opposite the well in the same temple.	Pāṇḍya ..	Māravarman Tribhuvanachakravartin Kulaśēkharadēva.	42nd ,, ..	Do. ..	Stones misplaced and portions lost. Registers an agreement made by two individuals to provide ghee for a lamp and milk to the god and to send two persons for carrying the image of the god in procession.
366	On the left wall (inside) of the gōpura of the same temple.	Vijayanagara	Ariyaṇṇa-Uḍaiyar (Harihara II)	Krōdhana, Aippaśi	Do. ..	Incomplete. Seems to record some gift by the Kaikkōlas residing in the tirumaḍaiviḷāgam of the temple.
367	On the same wall	Do.	Vijaya-Bhūpatirāya, son of Dēvarāya-Uḍaiyar.	Śaka 1326, Jaya, Makara, śu. trayōdaśi, Monday, Tiruvādirai.	Do.	Registers the fixing up of the amount of consolidated taxes on the weavers, oil-mongers, etc., in return for their burning a perpetual lamp in the temple.
368	Do. ..	Do.	Bokkaṇa-Uḍaiyar (Bukka II), son of Ariyaṇa-Uḍaiyar (Harihara II).	Śaka 1325, Subhānu, Kumbha, śu. prathamā, Monday, Śadayam.	Do. ..	Registers a sale of 20 grounds of land in the tirumaḍaiviḷāgam of the temple, which had been lying waste since the days of Śambuvarāya, to weavers for their settlement, the proceeds being utilised for repairs and ornaments. Mentions Aṇṇaṉ Viṭṭaṇaṅgaḷ.
369	On the left wall (outside) of the same gōpura.	Do.	Kṛishṇadēva-Mahārāya, 'who took all countries.'	Śaka 1441, Bahudhānya, Mēsha, śu. trayodaśi, Monday, Anusham	Do. ..	Gift of money by a certain individual for the expenses of the 6th day of the festival in the month of Vaigāśi.
370	On the right wall (outside) of the same gōpura.	Do.	Viruppaṇa-Uḍaiyar (Virūpāksha) ..	Vibhava, Āḍi, 17 ..	Do. ..	Records a reduction of certain taxes due from the weavers of Perunagar as a concession for their re-settlement in their original possessions which they had left without paying their dues.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
371	On the same wall ..	Vijayanagara	Achyutayadêva-Mahârâya	Śaka, 14[6]2, Śarvari, Dhanus, śu. chaturdaśi, Sunday, Mṛigaśîrsha.	Tamil	Registers an agreement made by the trustees (of the temple) at Perunagar to provide for offerings and worship to Alagiya-Nayinâr and his consort from the interest on 18 varâhan paṇam received by them from a certain individual.
372	On a slab set up in a garden belonging to the temple about a mile north of the same village.			Śaka 1[5]48, Akshaya, Tai, 10, Pûśam.	Do.	Registers a grant of five kâṇi of land by the residents of Perunagar for a flower-garden and for planting Iluppai trees to provide oil for lamps in the temple.
373	On a slab fixed in the tank-bund in the same village.		....	....	Tamil and Telugu.	States that the tank was constructed by Âdûru Timmappa, the son of Appâji Achchamma.
374	On the north wall of the central shrine in the Vânasundaréśvara temple at **Manampadi.**		Sakalalôkachakravartin Râjanârâyaṇa-Śambuvarâya.	7th year, Âḍi ..	Tamil	Registers a gift of two vêli of land in Viśuvûr as sarvamânya for offerings and other expenses, to god Vânavanmâdêviśvaram-uḍaiya-Nâyanâr.
375	On the west wall of the same shrine.	Vijayanagara	Virûpaksha-Uḍaiyar, son of Dêvarâya-Uḍaiyar.	Śaka 1341, Vikâri, Makara, śu. daśami, Monday, Anuḷam.	Do. ..	Letters peeled off at the end. Registers the lease-deed (aḍai-ôlai) given by the trustees of the temple on certain terms to the residents of Viśuvûr, a dêvadâna village of the temple of Vânasundira-Nâyanâr.
376	On the west and south walls of the same shrine.			Sarvajit, Kârttigai 3.	Do.	End of the inscription lost. Records an order of Tirumalai-Nambi, the agent of Tirumalai Kumbhakônam Tâtâchârya, Tirumâliruñjôlai Ayyan, the trustees of the temple of Pêraruḷâḷap-Perumâḷ, the citizens and the accountants of the temple, fixing the rate of the tax on looms and the paḍiñjakâṇikkai to be paid to the temple treasury by the weavers of Vânavanmâdêvi in the regime of Krishṇayyaṅgârayan.
377	On the south wall of the same shrine.				Do.	Registers the order of Śambuvarâya remitting certain taxes on Vânavanmâdêvi, a dêvadâna village in Attippaṟṟu to meet the expenses of the temple of Vânavanmâdêviśura-uḍaiya-Nâyinâr. States that this is a duplicate (எதிரிலை) of the royal order.
378	On the west wall of the verandah round the same shrine.	Vijayanagara	Sadâśivadêva-Mahârâya .	Śaka 14[5]1, . . trayôdaśi, Monday, Viśâkam.	Do.	Damaged and chiselled away at the end. Seems to record a dispute among the temple servants regarding the right of succession to some property and its settlement.
379	On the south wall of the same verandah.	Do.	Vîra Viruppaṇṇa-Uḍaiyar (Virûpaksha)	Dhâtu, Vaigâśi 15	Do.	Fragment. Mentions (the Commander) [Vâ]ṇan Sundaran.
380	On the same wall	Pâṇḍya ..	Tribhuvanachakravartin Vîra-Pâṇḍya-dêva.	27th year	Do.	States that Uḍaiya-Nâyan, one of the Agambaḍi-Mudalis, set up the image of Gaṇapati in the temple of Vânavanmâdêviśuram-Uḍaiyâr at Vânavanmâdêvi in Perunagar-nâḍu, a sub-division of Veṇkuṉṟak-kôṭṭam, a district in Jayaṅgoṇḍaśôḷa-maṇḍalam.
381	On the east wall of the second prâkâra of the same temple.	Vijayanagara	Vijayarâya, son of Vîra Dêvarâya ..	Śaka 1341, Vikâri, Makara, śu. [pañcha]mi, Monday, Hasta.	Do.	Ends of lines built in. Registers the lease deed (aḍai-ôlai) given to the weavers to settle in a street on the temple-land of Vânavasunda[ra*]-Nâyanâr on certain conditions regarding the taxes due from them to the temple.
382	On a stone built into the floor at the entrance into the same temple.			....	Do.	Fragment. Seems to make provision for burning 5 perpetual lamps in the temple by the Agambaḍi-Mudalis of Śambuvarâya.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
383	On the west wall of the Kuntīśvara temple at **Tandarai.**			Raudri, Paṅguṇi, 1.	Tamil	Registers a gift of the taxes on a garden by [Karaṇikka Mallaraśar] for burning a lamp, in the temples of Kuntīśuramuḍaiya-Nāyaṉār and Porumāḷ Kariyamāṇikkatt-Emberumāṉ at Taṇḍarai in Āṭṭippaṟṟu.
384	On the west and south walls of the same temple.			Pramādi, Paṅguṇi, 9.	Do. ..	Records a gift of land for offerings to the god Ōduvitta-Nāyiṉār at Tiruvōttūr and to the god Kuntīśuram-uḍaiya-Nāyiṉār at Taṇḍarai for the merit of Mallidēva-rāja.
385	On the south wall of the same temple.	Vijayanagara	Mahāmaṇḍalēśvara Rāmarāja-Chinna-Timmayadēva-Mahārāja.	Plava, Kārttigai, 25.	Do.	Registers the gift of the village Śālaipākkam by Periya-Mudaliyār-Piḷḷai to Kuntīśuramuḍaiya-Tambirāṉār at Taṇḍurai for the merit of the king's family.
386	On the south wall of the Agastyēś-vara temple at **Visur.**				Do.	States that the portion of the temple to a height of five cubits was the gift of Peṟunāchchi, daughter of Uḍaiyāṉ-Perumāḷ of Mēṟpākkam.
387	On the same wall ..	Chōḷa ..	Rājarājadēva ..	[2] 4th year ..	Do.	Registers the gift of a cow for a twilight lamp in the temple of Tiruvagattīśvaram-Uḍaiyār.
388	On a rock in a place called "Peṭṭai-tōppu" in the same village.			Pramādicha, Śitti-rai [2]1.	Do.	Seems to record the gift of certain mango groves in Viśuvūr which was his town (Shahr) by (?) Ājaratu (Hazarat) Mamudu[śāyi]-Śayabu.
389	On the north wall of the central shrine in the Vyāghrapurīśvara temple at **Tiruppulivanam.**	Vijayanagara	Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍai-yar.	Śaka 1294 Pari-dhāvi, Dhanus, ba. pañchami, Wed-nesday, Makhā.	Do.	Registers the sale of the village Araśāṇipālai for 600 kāśu to an individual of Śeṟṟūr in Teṉkarai Uyyakkoṇḍār-vaḷanāḍu, a subdivision of Śōḷa-maṇḍalam, by the assembly of Ukkal alias Vikramābharaṇach-chaturvēdimaṅgalam.
390	On the same wall ..	Do.	Do.	Śaka 1296, Ānanda, Āḍi, 2.	Do.	Engraved in continuation of the previous inscription. Seems to record the receipt of the sale amount in three instalments on the village Araśāṇipālai mentioned above, by the assembly of Ukkal.
391	On the south wall of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (I).	25th year	Do.	Incomplete and built in in the middle. Begins with the introduction "[illegible]" etc.
392	On a stone built into the floor of the first prākāra near the Chaṇḍ-ēśvara shrine in the same temple.				Do.	Fragment. Seems to record an agreement by the assembly to burn a lamp in the temple for the interest on the money received by them.
393	On the east wall of the maṇḍapa in front of the central shrine in the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	4th year	Do.	Ends of lines built in. Seems to make provision, by a gift of certain taxes, for the early morning worship and offer-ings and repairs to the temple of Tiruppulivalamuḍaiya-[Nāyiṉār] by Śeṅgēṇi Ammaiyappaṉ Śambuvarāyaṉ.
394	On the same wall	Do. ..	Tribhuvanachakravartin [Kulōttuṅga-Chōḷa]dēva.	15th ,, ...	Do.	Built in. Seems to register a remission of taxes on certain dēvadāna villages of the temple, for worship and repairs, by Śeṅgēṇi Aṭṭimallaṉ Śambuva[rāyaṉ].
395	Do. ..	Do. ..	[Rājēndra-Chō]ḷadēva (II) (Kulōttuṅga-Chōḷa I).	3rd ,, ..	Do. ..	Beginning and end built in. Begins with the introduction "திருமன்னி விளங்கு" etc. Registers a gift of 90 sheep for a perpetual lamp by [Trai]lōkkiya-Mādēviyār.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
396	On the west wall of the kitchen in the same temple.	Chōḷa ..	Tribhuvanachakravartin Tribhuvanavīradēva, " who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors."	37th year, Mithuna, śu. navami, Sunday, Hastā.	Tamil	Registers an agreement by the big assembly of Uttaramēlūr alias Rājēndraśōḻa-chaturvēdimaṅgalam to conduct certain festivals, as of old, in the temple at Tiruppulivanam, and to burn 8 lamps on all the days of the festivals. Of those lamps which were intended to be burnt throughout the year, four were endowed in the 14th year of Rājamattāṇḍaṉ alias Aparājitavikramavarman on the day of a solar-eclipse, one in the 18th year of Kannaradēva ' who took Kachchi (Conjeeveram) and Tañjai (Tanjore) ', two in the 13th year of Maduraikoṇḍa Parakēsari and one in the 14th year of Tribhuvanavīradēva.
397	On the wall to the left of the entrance in the same temple.	Do. ..	Do.	37th year, 242nd day.	Do. ..	Beginning and end built in. Registers a gift of 32 cows and 1 bull for 3 perpetual lamps in the temple of Tiruppulivanam-Uḍaiyār.
398	On the south wall of the second prākāra of the same temple.	Do. ..	[Rājē]ndra-Chōḷadēva ..	3rd year, 248th day	Do. ..	Fragment. Seems to register a gift of land for providing offerings to god. The record is stated to be a copy of an inscription engraved on a doorpost.
399	On two slabs lying near the Aruḷāḷēśvara temple at **Alisur.**	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadeva.	5th year	Do ..	Slabs broken at the end. Seems to register a sale of land by the big assembly of Aḻiśuvūr alias Śuṅgantavirtta-śōḻa-chaturvēdimaṅgalam, a brahmadēya in Aḻiśūr-nāḍu, a subdivision of Kāliyūr-kōṭṭam, in Jayaṅgoṇḍaśōḻa-maṇḍalam.
400	On the north, west and south walls of the Svarnapurīśvara temple at **Salavakkam.**			Jaya, Karttigai 9 ..	Do. ..	Records an order of Narasiṅgarāya-Uḍaiyar to the old and new residents of the dēvadāna-maḍaviḷāgam lands of Āḻagapperumāḷ-Nayiṉār, Kuṟumpiṟai-Nayiṉār ; and Soṉṉavaṇṇam-śeyda-Nayiṉār fixing the taxes to be paid upon their looms for worship in and repairs to the temple. Refers to a previous order of Mallu-Irāśar.
401	On a slab lying near the piḍāri temple, in the same village.	Vijayanagara	Veṅkaṭapatirāya ..	Piṅgaḷa, Kārttigai 2[2].	Do. ..	Registers the gift of the village Śītāpuram and lands at Sālapākkam for worship and offerings to the god Prasanna Veṅkatēśvara-Perumāḷ by Chiṉ[narā]yar, son of Aḍaippam Chiṉṉa Veṅkaṭappa-Nāyakkar, an officer of the king.
402	On the Durgī-stone fixed at **Porpandal.**	Pallava ..	Kampavarman ..	2nd year ..	Do. ..	Registers a sale of 1 kāḍi of paddy for each crop by the residents of Porpandai, in Kuṟumpuṟai-nāḍu, a division of Kaḷattūr-kōṭṭam for the benefit of the tank.
403	On the west and south walls of the Muktīśvara temple at **Edamichchi.**			Sarvadhāri, Āvaṇi 15.	Do. ..	Registers the remission of taxes except water-cess (nīr-kūli) on certain lands for burning two lamps during the day in the temple of Tirumuttayappa-Tambirāṉār by a certain individual.
404	On the south wall of the same temple.			Śārvari, Puraṭṭāśi, [10].	Do. ..	Registers the gift of (the village) Nāḍai-Muchchikuppam (to the god Tirumuttīśvaramuḍaiya-Nāyaṉār by Tōṭṭa (Doḍḍa)ppa-Nāyakkar Ay[y*]appaṉ.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
405	On a slab lying in the compound of the Alagasundara-Perumāl temple at **Alappakkam**.			[Vika]ri, Āni 25 ..	Tamil ..	Registers a gift of land by a private individual for the morning worship of the god Alaga-Perumāl.
406	On a slab fixed near the Veṅkaṭēśa-Perumāl temple at **Sittanukkavur**.			Vikrama, Puraṭṭāśi 8.	Do. ..	States that Sittanukkāvūr was given for civet coating (puṇugu-kāppu) to the god Veṅkaṭēśa-Perumāl at Tiruppadi by Dūpāla Krishṇappa-Nāyakkar.
407	On a slab fixed in the middle of the village at **Olaiyur**.				Do. ..	Fragment. Seems to fix the rate of taxes levied on some lands at ¾ of that at Iraṭṭaimaṅgalam.
408	On a stone oil-mill at **Vinnamangalam**.	Vijayanagara	Bokka-Irāyar (Bukka)	Krōdhana	Do. ..	States that the stone oil-mill was the gift of one Kāḷaivāṇigan.
409	On a slab at **Kavanippakkam**	Do. ..	Mahāmaṇḍalēśvara Vīra-Viruppaṇa-Uḍaiyar (Virūpāksha).		Do. ..	Records the grant of the village Kāvaṇippākkam for worship to the god Aruḷāḷanātha.
410	On the west and south walls of the Tirukkumarīśvara temple in the same village.	Chōla ..	Tribhuvanachakravartin Rājarājadēva ..	1[8]th year ..	Do. ..	States that Śevvi-Nāyaka, son of Kāmasāṇi, remitted certain taxes on the temple lands for the merit of [Jyabha]maladēvī, wife of 'Piḷḷaiyār' Gaṇḍagōpāla and Kāmasāṇi for worship in and repairs to the temple of Tirukkumārīch-churamuḍaiya-Nāyaṉār at Kāvaṇippākkam, the northern hamlet of Madhurāntakach-chaturvēdimaṅgalam.
411	On a slab fixed in the middle of the village at **Kaliyappettai**.			Raktākshi, Āvaṇi 9	Do. ..	Registers the cowle given to the weavers of Conjeeveram by Aṅgalgu Krishṇappaṅgāru, the agent of Kastūri Raṅgappa-Nāyakkar and the founding of the village after his master.
412	On a slab at **Karumbakkam**			Naḷa, Āni 2 ..	Do. ..	Registers that certain shares in the villages Karumbākkam and Māmbākkam were obtained for providing ghee for lamps in the (temple of) Pēraruḷāḷar (the god at Conjeeveram).
413	On a slab at **Mambakkam** ..			Do. ..	Do. ..	Same as No. 412 above.
414	On a stone at **Peranukkavur**	Pallava ..	Kō-Vijaya-Nṛipatuṅgapōttadēva ..	24th year	Do. ..	Highly damaged.
415	On a slab at **Orakkattuppettai**	....	....	Kīlaka, Āvaṇi ..	Telugu ..	Highly damaged. Mentions a certain Husēnu-Kānu (Hussain-Khan) and refers to some mānya and kaṭṭaḍa made by the donor.
416	On the west and south walls of the Ādinārāyaṇa-Perumāl temple at **Kunnavakkam**.			Piṅgala, Tai 1, Monday, dvādaśi.	Tamil ..	Registers the gift of 1 kāṇi of land near the sluice at Veṅkaṭāriyapuram for burning a lamp in the temple of Ādinārāyaṇa-Perumāl by the authorities (perukarar) of the village.
417	On a stone lying before the Piḍāri temple in the same village.		Pārthivēndravarman ..	3rd year .. .	Do. ..	Fragment. Mentions Viśaiyanalluḷāṉ of Kuṉṟapākkam.
418	On a slab at **Venpakkam** ..			Āṅgirasa, Tai 15 ..	Do. ..	States that Dēvarājugāru, son of Mahāmaṇḍalēśvara Lakshmīpati of Nandyāla made the temple land of Chennakēśava-Perumāl at Veṉpākkam a sarvamānya and that he instituted worship in the temple twice daily instead of once.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
419	On another slab in the same village.	Chōḷa ..	Rājakēsarivarman	4th year	Tamil ..	Records the construction of a sluice by a certain [Kēraḷan] Rājādittan alias Nāṇi Vichchādaramārāyan who had the jīvita in Vēlakkōṇmaṅgalam in Kuṉṟa-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam.
420	On the south wall of the Tirumānandīśvara temple at **Māmandur**, Cheyyar taluk, North Arcot district.		Rājanārāyaṇa Śambuvarāya ..	7th „ Tai. ..	Do. ..	Fragment. Seems to register a sarvamānya gift of land to the god Tirumānandīśuramuḍaiya-Nāyaṉār.
421	On a slab fixed in a garden to the south of the village **Tiruppanangadu**, same taluk and district.	Vijiyanagara	Ānegondi Veṅkaṭapatidēva-Mahārāya ..	Chitrabhānu, Siṁha, śu. Monday, pañchami.	Do. ..	Registers the formation of a garden for the sacred bath, festivals and repairs to the temple, of the gods Anbuḍaiyanāthar and Panaiṅgāṭ[ṭu*]-Tambirāṉār, for the merit of Akkappa-Nāyaka, the brother of Veṅkaṭappa-Nāyaka and the son of Chennappa-Nāyaka of Damal.
422	On three faces of a Nandi-pillar lying in the temple of Mallikārjuna at **Virur**, Atmakur taluk, Nellore district.				Do. ..	Register the grants by the Nyāyattār, of certain taxes due on the tirumaḍaiviḷāgam of the temple of Mallikārjunamuḍaiya-Nāyaṉār to the assembly (Ūravar) of Viyūr.
423	On a slab lying buried in front of the Chennakēśavasvāmin temple at **Venkatadripalem**, Markapur taluk, Kurnool district.	Vijayanagara	Vīrapratāpa Rāmadēva ..	Śaka 1544, Dundubhi, Vaiśākha, Ūrjitapaksha, Vishṇudivasa (ēkādaśī), Monday.	Sanskrit in Telugu.	Records that Malla of the Vellutla-gōtra, the son of Vīrapa and grandson of Malla of Ravela family granted the villages Śingarikoṇḍa and Baṭṭēpāḍu to the god Channarāya of Veṅkaṭādrinagara for the daily, fortnightly, monthly and yearly festivals of the god. The villages are said to have been situated in the Kochcherlakōṭa-dēśa acquired by the ancestors of the donor.
424	On another face of the same slab	Do.	Vīrapratāpa Veṅkaṭadēvarāya, 'ruling at Ghanagiri' (i.e. Penukoṇḍa).	Śaka 1539, Ānanda, [Āshāḍha], Sitapaksha (bright half), Vishṇudivasa (ēkādaśī), Thursday.	Do. ..	Records that Gaṅgapa-Nāyaka of the Madala-gōtra, the son of Veṅkaṭādri and grandson of Gaṅgapa-Nāyaka, who was governing the district of Śrīgirimaṇḍala, granted the villages Gurrapusāla, Channarāyapalli, Gāraladinna and Kaṭarivānipalli. The villages are said to have been situated in the Dūpāṭi-sīma to the east of Śrīśaila which was acquired by the valour of the donor's ancestors.
425	On a slab lying in a field about ½ mile to the north of the same village.		Mahāmaṇḍalēśvara Anivāraṇa Beharāvu Rāmayadēva-Mahārāja.	Śaka 1408, Parābhava, Vaiśākha, śu. 1, Wednesday.	Telugu ..	Incomplete. Records that the chief granted the village Podalavānipalle, free of some imposts, viz., kaṭnam, kāṇike and suṅkham to Mallābattuṇḍu, Kasavābattuṇḍu, and Jakkayya Tippābattuṇḍu, for the merit of his father Siṅgarayya, re-naming it as Siṅgavaram.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On a stone built into the back wall of the ruined temple of Prasannayya at **Bollavaram**, Nandikotkur taluk, same district.	Moghul ..	Mahārāja Rajadhirāja Śrī Avaranga-padušahu Sāhēb, ' ruling at Āmudānagara alias Hastināpuram '.	Śaka 1619, Īśvara, Kārtika, śu. 12.	Telugu ..	Records that Prasannaya, the son of Pāparāju and grandson of Prasannaya of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajuś-śākhā, born in the family of Gōparāju, the sthalakaraṇam of Bollavaram, constructed the temple of Kāśi-Viśvanātha and a well near it. On the day of the consecration of the temple and the well he granted some land in the village Bollavaram as daṇḍgu-mānyam to Musalaya, son of Vīrābattu and grandson of Denohanāla Liṅgābattu of the Āpastamba-sūtra and the Mayana-gōtra.
427	On another stone in the same place.	Do. ..	Do.	Do.	Do. ..	Records that the same donor granted some land in the village of Bollavaram as daṇḍgu-mānyam to Krishṇaya, son of Veṅgaya and grandson of Veṅkaṭādri of the Vasishṭhagōtra, Āpastamba-sūtra and Yajuś-śākhā, who was the sthalakaraṇam of Prōlukallu.
428	On a slab built into the wall round the well called Liṅgambbāvi in the same village.				Do. ..	Built in and mutilated. Seems to record a grant of land. Mentions Kasuvireḍḍi and Bollavaram and refers to Dommaris.
429	On a slab set up near the same well.	Vijayanagara	Vīrapratāpa Śrī[raṅ]garāyadēva-Mahārāya, ' ruling at Penukoṇḍa '.	Śaka 1503, Vṛisha, Āshāḍha, śu. 12.	Do. ..	Records that Raṅgaparājayyadēva-Mahārāja, the son of Veṅkaṭādrirāja, grandson of Rāmarāja Śrīraṅgarāja of the Ātrēya-gōtra and Sōmavaṁśa and the younger brother of the king, granted the village Bollavaram to the god Chaṁnaraya of Mirutūru.
430	On a red stone lying in front of the shrine to the south of the central shrine of Saṅgamēśvara at **Sangamesvaram**, same taluk and district.	Western Chalukya	Tribhuvanamalla ..	Chaḷukya-Vikrama year 3, Siddharthi, ... Thursday, Uttarāyaṇa-Saṁkrānti.	Kannaḍa ..	Damaged. Registers a grant (of land) made by Bijjaṇa Chōḷa-mahārāja, a feudatory of the king for the offerings and enjoyments of the god (name lost). The gift was made into the hands of Anantaśakti-Paṇḍita, the disciple of Nirañjana-Paṇḍita. The chief bears the praśasti of the Telugu-Chōḷas beginning with 'charaṇasarōruha', etc., and is said to have been governing the districts Kanne Three Hundred, Pedakal Eight Hundred and Naṟavāḍi Five Hundred with Ētagiri as his capital.
431	On a pillar in the thirty-six-pillared maṇḍapa in the same temple.			Śaka 148[8], Dundubhi, Āshāḍha, śu. 15.	Telugu ..	Records that Śrī Ajātavīraśaiva-siddha Bhikshāvṛitti Ayyavāru of the Śrī-Kailāsa on the Śrī-Parvata made tax-free the income called Vīramushṭipannu, to the sthānikas of the temple of Saṅgamēśvara.
432	On another pillar in the same maṇḍapa.			Śaka 1457, Manmatha, Kārtika, śu. 12, Saturday.	Do. .	Registers the grant of the village Bīravōlu by Rāmabhaṭlu, son of Bhūtanāthuni Chiṭambhaṭlu, to the god Saṅgamēśvara and to the god Mallikārjuna of Śrīśailam and for feeding brahmans. The village is said to have been situated in the Mosalimaḍugu-sīma which was granted to the donor as nāyaṅkara by king Achutarāya-Mahārāya.
433	On a stone built into the left of the entrance of the temple of Rūpala-Saṅgamēśvara in the same village.				Telugu (Archaic.)	Mentions (the god) Śrī Nakarēśvara.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
434	On a slab built into the Dēśanūr aniout near **Kenchangundam**, Bellary taluk Bellary district.			Śaka 1388, Vyaya, Māgha, śu. daśamī, Thursday, Rōhiṇī, Brahma-yōga, Garajā - karaṇa Kumbha-lagna.	Sanskrit and Kannaḍa.	Records that the dam across the Dēvarasana-kālve which had breached was reconstructed by Viṭhaṇa-Nāyaka who bore the title Arirāya-Tōḍaramalla and who was the Governor of Jagasthāpi-Guttiyadurga (i.e. Gutti), for the merit of his father Sōmaṇa-Nāyaka who was born in the family of Pratāparudra and of his mother Basavamba. Mentions his Brahman lieutenant Basavarasa.
435	On a black slab preserved in the Ladkhān mosque at **Siruguppa**			'Gate of great bounty' 1085-(A. D. 1674.)	Persian (Verse).	Eulogises Maśūd Khān and states that a massive and strong gate at Adauni and a gate at Sirkopa (i.e., Siruguppa) were built by him.
	Rayadrug taluk, Bellary district.					
436	On a slab set up before the temple of Hanumān at **Udegolam.**			[Ru]dhirōdgāri, Śrīmukha, Kārtika, ba. 7.	Telugu ..	Damaged. Records gifts made to the god Sañjīvaraya (i.e. Hanumān) of Udēgolam by certain officers of Rayadurgam viz., Rāma-Nāyaka and Rāyadurgam Timmapa-Nāyaka and others.
437	On a slab set up before the temple of Hanumān at **Bagināyakanahalli.**	Vijayanagara	Vīrapratāpa Sadāśivadēva—Mahārāya ..	Śaka .... Parābhava, Chaitra, śu. 10.	Kannaḍa ..	Damaged. Records a gift of land by Vīraṇa-Nāyaka, a subordinate of Mahāmaṇḍalēśvara Rāmarāju Viṭhalayadēva Maha-arasu.
438	On a slab set up before the temple of Hanumān at **Virapuram.**	Do.	Do. do. ..	Śaka 1472, Sādhāraṇa.	Telugu ..	Incomplete. The inscription stops abruptly with the name of the king.
439	On a rock in a dried-up stream outside the village of **Pulakunta.**			Prajōtpatti, Phālguṇa, ba. 13.	Do. ..	Damaged. Registers the grant of a daśavandha-mānya by Rāyadurgam Timmanagāru, the agent of Mahārājarāja Śrī Timmappa-Nāyaka, son of Daḷavāyi Veṅkaṭapati-Nāyaka, to Musili-Reḍḍi of Pullakuṇṭa, for having constructed a tank.
440	Near a pickota on the bank of the Hagari river near the village of **Gummaghatta.**			Śaka 165[8], Naḷa, Āśvija, śu. 3, Monday.	Do. ..	Damaged. Records a gift of land to Pāpu-Reḍḍi of Gummagaṭṭa.
441	On a slab lying in a field to the south of **Kalugodu.**			Śubhakṛit, Pushya, ba. 3, [Wednesday].	Do. ..	Damaged and incomplete. Mentions Daḷavāyi Timmanayani Veṅkaṭapati-Nāyaka.
442	On a slab set up in Survey No 318 to the south of the same village.	(Nolamba) Pallava.	Maydam arasa ..	Śaka 899 current	Kannaḍa (Archaic).	Records the death of Eragaṅgayya while the king was at Eragūru. Refers also to the killing of Ayyappa who was the subordinate of Komarāraditya Nanniga.
443	On a hero-stone set up near the Āñjaneya temple in the same village.				Kannaḍa ..	Damaged. Mentions Ba[lli]garasa.
444	On another hero-stone set up in the same place.				Do. ..	Much damaged. Seems to mention Bhōgadēva and Baiobiga.
445	On a stone built into a pickota near the village of **Tallakere.**			Śaka 1649, Plavaṅga, Chaitra, śu. 15.	Telugu ..	Registers the grant of land and a pickota as daśabandha to Mallana-Gauḍu of Tāṭicherla for his having constructed a tank, by Daḷavāyi Veṅkaṭapati-Nāyaka, son of Timmapa-Nāyaka.
446	On a stone set up near the temple of Āñjaneya at **Rangasamudram.**			Śaka 1683, Vishu, Bhādrapada, ba. 10.	Do. ..	Registers the grant of land made to Pōtana-Gavuḍu by Daḷavāyi Timmapa-Nāyaka, son of Veṅkaṭapati-Nāyaka.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On a stone set up in a field near the tank bund at the same village.			Śaka 1[6]51, Saumya, Āshāḍha, ba. 12, Wednesday.	Telugu ..	Damaged and incomplete. Seems to record a grant of land at Raṅgasamudram by Daḷavāyi Veṅkaṭapati-Nāyaka, son of Timmapa-Nāyaka.
448	On a stone set up on the tank bund at the same village.			Śaka 1648, Parābhava, Bhādrapada, śu. 10, Monday.	Do. ..	Records the construction of a tank by Lachcha Rama Ammavāru, the wife of Daḷavāyi Veṅkaṭapati-Nāyaka, son of Kōnēṭi-Nāyaka and the mother of Timmappa-Nāyaka.
449	On a stone set up near the tank bund at **Kottapalle.**			Śaka 1716, Ānanda, Āśvija, śu. 10.	Kannaḍa ..	Damaged. Seems to register a grant of land by Chiga-Timmaṇṇa of Raṁgasamudra to a pūjāri.
450	On a slab preserved in the temple of Hanumān at **Muradi.**			Śaka 1[36]5, Durmati, Vaiśākha, śu. 10.	Do. ..	Damaged and incomplete. Mentions gift of some village made by the Rāya (i.e., king) to Malaya, son of Malari-Oḍeya and grandson of Siddhanātha-Oḍeya who was the son of Mahāmaṇḍalēśvara Udayagiri Saṁgamarāya.
451	On another slab preserved in the same temple.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1467, Krōdhi, Śrāvaṇa, ba. 7, Saturday.	Do. ..	States that Rāmarāja granted as sarvamānya the siddhāya tax on barbers as per order of the king. Mentions Koṇḍōja.
452	On a slab set up in front of the temple of Hanumān at **Kudlur.**	Do.	Vīrapratāpa Sadāśivarāya-Mahārāya ..	Śaka 14[68], Krōdhi, Jyēshṭha, śu. 15.	Telugu ..	Damaged. Seems to register the grant of the village Kūdlūr otherwise known as Kaṭēpalli-Muddalāpuram as sarvamānya-agrahāram to some Brāhmaṇas by Mahāmaṇḍalēśvara Rāmarāja Viṭhalarāja Tirumalayyadēva-Mahārāja for the merit of Viṭhalarāja.
453	On a slab lying before the temple of Hanumān at **Bhupasamudram.**			Śaka 1460, Viḷambi, Āshāḍha, śu. ēkādaśī, Thursday.	Kannaḍa	Records that Kadirinātha, the son of Kṛishṇama-Sūraya, gave a lamp-post for the god Ahōbala Narasiṁha. The donor bears the titles Kāvērīvallabha and Garuḍa-Nārāyaṇa.
454	On a stone lying in a tamarind grove near the same village.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya	Śaka 1478, Naḷa, Jyēshṭha, śu. 15.	Telugu ..	States that the unauthorized taxes which were being levied on the agrahāram village Sarvajña-Kriyāśaktipuram, otherwise called 'Bhūpatirāyasamudram' by the local officers, were remitted by Mahāmaṇḍalēśvara Viṭṭhalarāja Tirumalayyadēva-Mahārāja for the merit of Viṭṭhalarāya.
455	On a boulder before the temple of Vīrabhadra on the hill at **Bondanakal.**			Pramādicha, Ā[shā]ḍha, śu. 5.	Kannaḍa ..	Damaged. Records the construction of a *paraḍi* (enclosure).
456	On a slab set up before the gōpura of the Svayambhudēva temple at **Kanekkal.**	Vijayanagara	Sadāśivarāya-Mahārāya ..	Śaka 1467, Māgha, ba. . .	Do. ..	Much damaged. Seems to record a gift to the god Vīrabhadra. Mentions Timmarāja and Muddaṇa Basavarāja.
457	On a slab set up in the Bazaar street of the same village.	Do.	Vīrapratāpa Kṛishṇadēvarāya-Mahārāya	Śaka 1438, Dhātu, Āshāḍha, ba. amāvāsyā, Sunday.	Do. ..	Registers the grant of dēvadāya and brahmadāya lands at Kaṇiyakallu, as sarvamānya, by the king. The grant was made on the bank of the river Tuṁgabhadrā in the presence of the god Virūpāksha on a Saṁkrānti day.
458	On a slab lying in a field about half a mile from the village of **Bidurukunta.**			Śaka 1588, Parābhava, Chaitra, śu. 10.	Do. ..	Registers a grant of land to Koṭige Juṭṭaiyya by Rājādhirāja Rājā Śrī Narasiṅgarāya.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
459	On a slab set up before the temple of Hanumān at **Vyasapuram**.			Śaka 1595, Pramādīcha, Nija-Bhādrapada, ba. 5.	Kannaḍa .	Damaged. Purports to register the grant of a bhavimānya in the villages of Bidurukonta and [Vy]āsāpuram to Vīrappa of Gōmaṭha by the Dēśāhi, Nāḍiga, Gauḍa, Sēnabhōga and Gumāstas of the place. The inscription was inscribed by Siddhi Masūda Sāhēb
460	On a stone set up outside the village of **Honnur**.			A.D. 1837, September 6 (in English and Telugu).	English and Telugu.	Records that a thug (Yiphāsīgar) named Yimām-Sāheb was hung on the specified date by the orders of the Fauzdāri court for killing a man by phāsā near the spot.
461	On a slab preserved in the maṇḍapa in front of the garbhagṛiha of the Nīlakaṇṭhēśvara temple at **Govindavada**.	Western Chāḷukya.	Tribhuvanamalladēva 'ruling at Kalyāṇa'.	Śaka, 1092, Virōdhi, Chaitra, śu. puṇṇami, Monday, Lunar-Eclipse.	Sanskrit and Kannaḍa in Kannaḍa.	Records that Mahāmaṇḍalēśvara Tribhuvanamalla Malli-dēva-Chōḷa-Mahārāja, son of Iruṅgōḷa and grandson of Gōvinda of the Chōḷa family of Oṟeyūr (i.e. Uraiyūr) granted the village Bantarane, some lands and some taxes for the daily offerings and worship of the god Nīlakaṇṭha. The chief was governing from his capital at Gōvindavāḍipura. It also states that Kēdārīśvara-Paṇḍita, son of Sarvēśvara-Paṇḍita was the sthānapati of the temple. The inscription was written by Sōmēśvara.
462	On a hero-stone set up before the temple of Nīlakaṇṭha at the same village.				Kannaḍa ..	Records the death of Masavi Mayinadaya in a battle with Ballidēvachōḷa at Kaṇṇeyakallu by the sword of Iruṅgōḷa.
463	On a hero-stone set up outside the same village.			Śaka 1[6]4[4], Dundubhi.	Telugu ..	Damaged. Mentions Yallappa, son of Bhōgappa and Gōvindavāḍa.
464	On a slab set up in the maṇḍapa in front of the garbhagṛiha of the Saṅgamēśvara temple at **Sangamesvaram**, hamlet of Singepalli.	Western Chāḷukya.	Tribhuvanamalladēva 'ruling' from the nelavīḍu (capital) Gō[vin*]davāḍi.	Śaka 995, Pramādīcha, Chaitra, amāvāsyā, Sunday.	Kannaḍa ..	Registers the grant of some lands for the worship and offerings of the god Svayambhu Saṅgamēśvaradēva of Kūḍalu (by the king). States also that Maṅgi, grandson of Rudra-Śiva, was the sthānapati.
465	On the second face of the same slab.				Do. ..	Damaged. Records a gift of land to god Saṅgamēśvara by a Chōḷa feudatory (name lost). A string of birudas of the Chōḷas (of Uraiyūr) is given.
466	On the third face of the same slab.			Vṛisha ..	Do. ..	Damaged. Records a grant of land. Mentions Sōmarāśi-Paṇḍita and Kūḍalāditya.
467	On a stone lying in a field to the north of the same village.			Uttarāyaṇa-Saṁkrānti, Monday.	Do. ..	Records the grant of land in the village called Noṇabagavuṇḍanahaḷḷi on the bank of the river Aghari (Hagari) to god Nīlakaṇṭha by Mahāmaṇḍalēśvara Iruṅgōḷadēva who was governing the Roddha Three Hundred, Sire Three Hundred etc.
468	On a slab set up in front of the Śiva temple at **Pulakurti**.	Western Chāḷukya.	Trailōkyamalladēva, 'ruling at Kōḷūru'.	Śaka 980, Viḷambi, Āshāḍha, su. bidige, Thursday, Dakshiṇāyana-Saṁkrānti, Vyatīpāta.	Do. ..	Registers the grant of the agrahāra called Gōpāmbudhi in the Kaṇiyakallu Three Hundred, to the mahājanas of Pulukurike by the Mahāsāmantas Bachcharasa, Gōnarasa and Bhīmarasa who were governing the districts of Ayyaṇavāḍi Three Hundred and Kaṇiyakallu Three Hundred, at the request of Daṇḍanāyaka Gōpaṇṇa. The donor bear the titles of the Chōḷas of Uraiyūr.

B.—Stone inscriptions copied in 1923—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
469	On a slab set up in a field to the west of **Kuruvalli**.				Kannaḍa ..	Mentions Kuruvaḷḷi and Basava-Gauḍa.
470	On a slab set up in the same field ..		....		Do. ..	States that the village Marasūru belonged to the god Rāmachandra of the Āneġondi-maṭha.
471	On a slab lying before the temple of Vishṇu at **Nagalapuram**.			Tāraṇa, Vaiśākha, śu. 3, Monday.	Telugu	Records the construction of a well by a private individual for the merit of his mother.
472	On a slab set up outside the village of **Siddharampuram**.		....	....	Kannaḍa ..	Damaged. Mentions the (Uraiyūr) Chōḷa feudatory Bhīmarasa with the usual birudas.
473	On a slab set up in a street at **Yelanji**.	Vijayanagara	Vīrapratāpa Sadāśiva-Mahārāya, 'ruling at Vidyānagara.'	Śaka 14[7]8, Naḷa, Jyēshṭha, śu. 15.	Telugu ..	Records that on the complaint of the villagers, Mahāmaṇḍalēśvara Rāmarāju Viṭṭalarāja Tirumalrājayyadēva-Mahārāja stopped the illegal collections of money on Yeḷahañji, Sōmalāpuram, Untakallu and another village and directed that the fines etc. collected in the village should be utilized for repairing temples, tanks, etc. Dakshiṇāmūrti-Śivāchārya is mentioned as the donee.

O.—Stone inscriptions copied in 1924.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
1	On the north wall of the central shrine in the Umāmahēśvara temple at **Vadavanpatti**, Sivaganga taluk, Ramnad district.			Nandana, Tai, 15	Tamil ..	Records the gift of a house-site and the grant of certain privileges in the temple, by the residents of Kaḍambaṅguḍi alias Malaiyarāyaṉkōṭṭai, to a certain Umaiyāṇḍār Virapperumāḷ of Niyamam alias Kulaśēkharaṉ-maḍigai of Teṉṉāṟṟuppōkku in Kēraḷaśiṅga-valanāḍu, in recognition of his having built certain portions of the temple of Periya-uḍaiya-Nāyaṉār in the village.
2	On the same wall ..	Pāṇḍya ..	..........Tribhuvanachakravartin Kulaśēkharadēva.	9th year, Kanyā.... [Saturday].	Do. ..	Much damaged. Seems to record a gift of land to Tiruchiṟṟambalamuḍaiyāṉ Dēvappiḷḷai by the Ūravar (assembly).
3	On the west and south walls of the same shrine.		Tribhuvanachakravartin Kōnēri[ṉmaikoṇḍāṉ] Parākrama-Pāṇḍyadēva.	5th year, Puraṭṭādi	Do. ..	Damaged. Records a royal order sanctioning the gift of the village of Vēlaṅguḍi as a dēvadāna for offerings and worship to the temple of Periya-uḍaiya-Nāyaṉār at Malaiyarāyaṉkōṭṭai in Kaḷavaḷi-nāḍu.
4	On the same walls	Pāṇḍya ..	Parākrama-Pāṇḍyadēva ..	Do. Mārgaḷi 5	Do. ..	Damaged and incomplete. Seems to record the communication of and the giving effect to the above royal order by the assembly (Nāṭṭavar) of Paṉaiyūrpaṟṟu to the temple authorities and to two individuals who had the tenancy right of the lands.
5	On the south wall of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	11th year, Tulā 5, śu. saptami, Monday, Tiruvōṇam.	Do. ..	Sale of the tenancy right (காராண்மை) of the land and tank belonging to the temple to a physician of Aḻagaimānagar in Vaḍakalavaḷi-nāḍu by Ēḻagapperumāḷ alias Kalavaḷi-Nāḍāḻvāṉ.
6	On the same wall ..			Krōdhi, Āvaṇi 10 ..	Do. ..	Records that Perumbūr-Uḍaiyāṉ Agattiyāṇḍār Ilaṅgaivaḷitirandār of Iḷaiyāttaṅguḍi alias Kulaśēkharapuram in Kalvāśal-nāḍu made certain additions to the Mahā-maṇḍapa before the shrine and was awarded certain privileges in the temple.
7	On a pillar in the maṇḍapa in front of the same shrine.				Do. ..	Records that this pillar was the gift of Aṉṉanaṅgakkāraṉ Poṉṉiṉ-Perumāḷ alias Maṉṉarmuḍitāṅgināṉ of this village.
8	On the door-post of the entrance into the same maṇḍapa.		....	....	Do. ..	Records that these two door-posts were the gifts of the donor mentioned in No. 6 above.
9	On stones built into the walls of the Svarṇavalli-Amman shrine in the same temple.	Pāṇḍya ..	Sundara-Pāṇḍya	4 + 1 + 1st year, Siṁha 15.	Do. ..	Fragments. Seem to record a gift of land for burning a twilight lamp in the shrine of Dēśināyakap-Piḷḷaiyār in the temple of Jayaṅgoṇḍaśōḻīśvaramuḍaiya-Nāyaṉār by a resident of Tirukkōṭṭiyūr.
10	On the tiers round the central shrine in the Malaikkoḻundīśvara temple at **Tirumalai**, (same taluk and same district).	Do ..	Māravarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḻa country, was pleased to perform the anointment of heroes ...... at Muḍigoṇḍaśōḻapuram".	17th year	Do. ..	Stones out of order. Seems to record an agreement arrived at by the various communities, fixing the taxes to be paid on the several articles of merchandise for the benefit of the temple of Kuṉṟattūr-Nāyaṉār. Mentions (the hall called) Aññūṟṟuvaṉ-tirukkāvaṇam in the temple where they assembled together for the purpose.
11	On a pillar in the maṇḍapa in front of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22 + 2nd year, Rishabha 11.	Do.	Sale of land and tank by the temple authorities to Nīlagaṅgaraiyaṉ Tāyilunalla-Perumāḷ alias Narasiṅgadēva for constructing the roof of the veranda of the temple of Tirumalai-Perumā at Kuṉṟattūr in Aḻagaimānagar.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
12	On another pillar in the same maṇḍapa.		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	13th year and 342nd day.	Tamil ..	Records the remission, of certain taxes due from three temples including those on the dēvadāna lands of the god Tirumalai-Perūmāḷ, from the 11th year of the king in favour of the temple of Kaṇṇuḍai-Īśvaramuḍaiya-Nāyaṉār for worship and repairs.
13	On a third pillar in the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who, having taken the Chōḷa country, was pleased to perform the anointment of victors at Muḍigoṇḍaśōḷapuram."	17th year	Do. ..	Gift of 5 Śōḷiya-naṟṟalaṅkāśu for burning a twilight lamp in the temple by Paḷḷamuḍaiyāṉ Āḍavallāṉ Ādichchadēvaṉ alias Pūḷiyadaraiyar.
14	On the east wall of the Pādampiriyāḷ-Ammaṉ shrine in the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who distributed the Chōḷa country."	10+1st ,, ..	Do. ..	Records a sale of temple land to a certain private individual who seems to have presented it back for worship to the goddess. Mentions Śōḷiya-naṟpalaṅkāśu and Vīrapañjaraṉ-kāśu.
15	On the north, east and west walls (inside) of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇ[ḍyadēva]	5th year, Tai ..	Do. ..	Much damaged. Seems to record a sale of land at Nāmaṉūr alias Puravari-nallūr by the assembly of the village to a native of Poṉpaṟṟi at Amaraḍimaṅgalam in Naḍuvilkūṟu, a sub-division of Miḻalai-kūṟṟam on certain easy terms for the payment of taxes. Mentions the coin Rāśimaraśaṉ-kuḷigai
16	On the west wall (inside) of the same shrine.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	9th year, Śittirai, 12.	Do. ..	Damaged. Records a re-sale of the land mentioned above by the purchaser to another individual.
17	On the west and north walls (inside) of the same shrine.	Do. ..		Do.		Begins with the introduction பூமருவிய[திரும]டந்தையு etc. of king Māṟavarman Sundara-Pāṇḍya I, which stops short about the middle.
18	On the base of the platform at the entrance of the rock-out cave in the same temple.	Do. ..	Māṟavarman alias [Tribhu]vanachakravartin.........ṇḍyadēva.	Do.		Damaged. Seems to record a gift of land by purchase at Puṟkuḷi in Vaḍakaḷavaḷi-nāḍu by Āḍavalakūttaṉ alias Gurukularāyar to provide for the supply of water for the sacred bath of the god.
19	On the side of the same platform ..	Do. ..	[Jaṭāvarman] Tribhuvanachakravartin [Kulaśē]kharadēva.	9+1st year ..	Tamil ..	Seems to be a portion of a big inscription which is almost completely damaged. Seems to record a gift of land.
20	On the right side of the steps leading to the same rock-out cave.	Do ..	Tribhuvanachakravartin Kulaśēkharadēva	Do.	Do.	Records the agreement by the danmadāvaḷavar residing in Pañchavaṉmādēvi-perumteruvu (street) to supply every day 1 spoonful of oil per oil-mill for a twilight lamp to the temple of Kuṉṟattūr-Nāyaṉār. There is also a much damaged record at the end which seems to register a gift of land.
21	On the left side of the same steps ..	Do. ..	Do. do.	6th year ..	Do. ..	Records the remission in favour of the temple of certain taxes on lands including those purchased for the temple.
22	On the east side of same rock-cut cave.	Do. ..	Māṟavarman alias Tribhuvanachakravartin [Vikrama-Pāṇḍyadēva].	7+1st ,, ..	Do. ..	Built in at the beginning. Begins with the introduction [திருமக]ள் ஜயமகள், etc. Gift of tax-free land for worship and offerings to the image of Tiruchchiṟṟambala Kshētrapāla-Piḷḷai set up in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
23	On the west side of the same rock-out cave.	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2 + 9th year, 349th day.	Tamil ..	Built in at the right end but the portion thus hidden has been re-engraved on the cross-wall. Begins with the introduction பூமருவிய திருமாதும், etc. Gift of land to Jayaṅgoṇḍān Śrīvallabhan alias Kaḷavaḷi-Nāḍāḷvān with the provision that the taxes should be paid to the temple at Kunṟattūr for offerings. Refers to the king as occupying his royal seat in the sleeping apartment in his palace at Madura to the east of Māḍakkuḷam.
24	On the same side	Do. ..	Do. do.		Do. ..	Much damaged and built in below. Mentions the street Jayaṅgoṇḍaśōḷa-perunderuvu.
25	On the rock on the south side of the prākāra of the same temple.	Do ..	[Jaṭāvarman ?] Tribhuvanachakravartin Kula[śēkharadeva].		Do. ..	Built in. Contains portion of the introduction பூவின் கிழத்தி, etc. Seems to record a gift of land in the name of Tirumāḷigai-Piḷḷaiyār (Gaṇapati).
26	On the same rock	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	13 + 14th year ..	Do. ..	Gift of *a* achchu for burning a twilight lamp in the temple, by a lady residing in Aḷagaimānagar in Vaḍakaḷa-vaḷi-nāḍu.
27	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3 + 3rd ..	Do.	Begins with the introduction பூவின்கிழத்தி, etc. Records a gift of land [from the personal property of the king] for the morning service in the temple at Kunṟattūr with the apportionment of kāraṇmai and mīyāṭchi on the lands between a certain Periyān Āṇḍapirān alias Tiruveṇkāṭṭunaṅgai and the god.
28	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin [Kulaśē]kharadēva.	Do. ..	Do. ..	Built in at the right end. Begins with the same introduction. Records a similar grant of the village Vaṇṇān-ēmbal alias Sikaraṇanallūr for daily offerings in the temple.
29	Do. ..	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.		Do. ..	Incomplete. Begins with the same introduction. Seems to record a gift of land by purchase. Refers to the royal seat called Kāliṅgarāyan in the palace at Madura.
30	Do. ..	Do. ..	Do. do.	13 + 1st year, [Siṁha], Friday, Anilam (Anū-rādha).	Do.	Damaged. Records gift of land for a lamp in the temple, with a similar apportionment of the rights on it as in No. 27 above between a certain Dēvar Sirivallavan alias Villavarāyar and the temple.
31	Do. ..	Do. ..	Do. do.	3 + 1st year ..	Do. ..	Begins with the introduction பூவின்கிழத்தி, etc. Gift of land for conducting the midnight service in the temple.
32	Do. ..	Do. ..	Do. do.	3 + [1]st ,, ..	Do. ..	Begins with the same introduction. Gift of land to a private individual who had to pay the taxes on it to the temple to meet the expenses of the kitchen.
33	Do ..	Do. ..	Do. do.	[3] + 2nd ,, Vaigāsi.	Do. ..	Damaged. Begins with the same introduction. Records the grant of certain honours and privileges in the temple to Āṇḍapirān alias Tiruveṇkāṭṭunaṅgai, a dēvaraḍiyār of Aḷagaimānagar in return for her acts of charity, viz., (1) setting up of the image of Chaṇḍēśvara in the temple of Sūradēva-Īśvaramuḍaiyār in her village and (2) constructing a verandah for the image of Tiruñāna-sambanda in the temple of Kunṟattūr-Nāyanār.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
34	On the same rock ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Kulaśēkharadēva.	3+2nd year ..	Tamil ..	Damaged. Begins with the introduction பூவின்கிழத்தி etc. Gift of land in Rājēndrasōḷa-chaturvēdimaṅgalam in Tenparappu-nāḍu by a certain Tirumaṟai-Nachchi alias Tirujñānasambanda-naṅgai for worship and offerings to the image of Āḷuḍaiya-Piḷḷaiyār set up by her in the temple.
35	On the side of the west verandah in the same prākāra.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11+1st ,, ..	Do. ..	Begins with the introduction பூமலற்றிருவும், etc. Incomplete and damaged. Seems to record a sale of land to a native of Malai-maṇḍalam.
36	On the side of the north verandah in the same prākāra.	Do. ..	Do. do.	9+1+1st year, Mēsha 22, śu. saptamī, Friday, Punarpūśam.	Do ..	Begins with the same introduction. Gift of land for providing water for the sacred bath of god Kuṉṟattūruḍaiya-Nāyaṉār by Kaḷavaḷi-Nāḍāḻvār who apportioned the kāraṇmai and mikātchi rights over it between a certain Sabhāpati and the temple.
37	On the same verandah ..	Do. ..	Tribhuvanachakravartin Kulaśēkhara-[dēva].	[13] + 9th year ..	Do. ..	Much damaged. Begins with the introduction பூவின்கிழத்தி, etc. Seems to record a sale of land.
38	On a slab serving as a bench near the same verandah.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva		Do. ..	Much worn out. Seems to record the gift of the village of Āṟṟūr as a dēvadāna to the temple of Aḻagaimānagar-Uḍaiyār.
39	On the north wall of the same prākāra.	Do.	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	10th year, [Rishabha], ba. saptamī, Sunday, Tiruvōṇam.	Do. ..	Records a sale of the kāraṇmai right on a certain temple land to two brothers of Maṇappaḍaiviḍu in Kīḻkaḷa-kūṟṟam by the temple authorities in the presence of the king to set up the images of Piḷḷaiyār-Nayiṉār and Tiruvādavūr-Nāyaṉār (Māṇikyavāchakar) with the sale amount realized. With the income from the miyātchi right provision was made for the sacred bath and offerings of these images in the temple.
40	On the side of the east verandah in the same prākāra.	Do. ..	Tribhuvanachakravartin Kulaśēkhara-dēva.	13 + 9th year ..	Do. ..	Incomplete. Begins with the introduction பூவின்கிழத்தி etc. Sale of land to a lady for making provision for a number of festivals in the temple.
41	On a beam and pillar in front of the Bhikshāṭana shrine in the same verandah.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	8th year, Siṁha 24, śu. dvitīyā, Monday, Rēvatī.	Do. ..	Incomplete. Stones lost. Records an agreement given to a lady by the assembly of Aḻagaimānagar regarding the kāraṇmai right over some temple land.
42	On the north wall of the central shrine in the Mummuḍinathēśvara temple at **Aramanai Siruvayal**. Tiruppattur taluk, Ramnad district.	Do. ..	Jaṭāvarman alias Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	9th year	Do. ..	Records the gift of the taxes on a certain piece of land by Tirukkāṉappēruḍaiyāṉ Śivanīndakālaṉ alias Māḷava-chakravarti for special worship and offerings on the day of Pushya in the month of Tai to the images of Āvuḍaiya-Nāyaṉār and his Consort set up by a lady in the temple of Mummuḍiśōḻīśvaramuḍaiya-Nāyaṉār at Siṟuvayal, the right of tenancy of the land being made over to Tirukkāṉappēruḍaiyāṉ Māḷavar-māṇikkattār.
43	On the same wall ..	Do. ..	Sundara-Pāṇḍyadēva ..	15th ,, ..	Do ..	Gift of 2 mā of land by Māḷavar-māṇikkam Tirukkāṉappēruḍaiyāṉ alias Māḷava-chakravarti to a certain Kanaka-śiva-Paṇḍitar, the taxes on the same being assigned to the temple at Siṟuvayal for the daily offerings and worship to the image of the goddess Tirukkāmakkōṭṭa-Nāchchiyār Kaṇḍāḷvār.

C.—Stone inscriptions copied in 1921—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
44	On the same wall	Pāṇḍya ..	Vīra-Pāṇḍyadēva ..	6th year	Tamil ..	Gift of land made tax-free by the same chief for providing for a flower-garden to the temple, which was in charge of a member of the Pa aivenṟāṉ-tirumaḍam on the north side of the temple.
45	Do. ..				Do. ..	Incomplete. Another gift by the same chief for offerings and worship to the images of Umāskandasahitar and Hattra (Astra)-dēvar set up in the temple by a certain Aḻivañjāḍaṉ Pañchāḻvi.
46	Do. ..	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..	15th year	Do. ..	Built in and damaged. Seems to mention the same transaction recorded in No. 43 above and to convey the order regarding the assignment of the taxes to the authorities of the temple.
47	On the south wall of the same shrine.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḻa country."	20th year, Mēsha 26, śu. dvādaśi, Saturday, Hasta.	Do. ..	Records a gift of land called Vilakkili-nallūr by the chief Tirukkāṇapperuḍaiyāṉ alias Māḻava-chakravarti as a *gurudakshiṇā* to Kavirājar Iśvaraśiva-Uḍaiyār of the Śāṇḍilya-gōtra, a native of [Ka]ḷḷar in the Uttaradēśam (Northern country).
48	On the same wall ..	Do. ..	Kulaśēkharadēva .	3rd year ..	Do. ..	Records the gift of the taxes due from Mudaliyār Kanakaśiva-Paṇḍitar on a certain land at Ālaṅguḷappaṟṟu by the same chief for special worship in the temple on the day of Uttaraḍam which was his star of birth. Mentions the measuring rod called Sundara-Pāṇḍyaṉ-kōl.
49	Do. ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th „ Aippaśi	Do. ..	A grant of land as tax-free kāṇimai by the Nāṭṭavar of Tiruttiyūr-Muṭṭam for offerings and worship to the image of Piḷḷaiyār-Nāyaṉār set up in the temple by a certain Vēṇāḍuḍaiyāṉ of Āṟkāṭṭuk-kūṟṟam in Pāṇḍikulapati-vaḷanāḍu, a subdivision in Sōḻa-maṇḍalam.
50	Do. ..				Do. ..	Records a gift of land to the temple for worship on the days of the asterism Bharaṇi which was the natal star of the donor Māḻavach-chakravatti, after purchasing it from the assembly of Koṟṟamaṅgalam in Tiruttiyūr-Muṭṭam. The tenancy right on the land was given to a certain Miṉṉamalai-peraiyaṉ alias Āyaṉ Śōlaṉ.
51	On the north wall of the maṇḍapa in front of the same shrine.			. . . Uttarāyana, Siṁha-Ravi, ba. Tuesday, dvitīyā, Śadaiyam.	Do. ..	Built in at the beginning. Records the building and consecration of the shrine of Iḷaiya-Nāyaṉār (Subrahmaṇya) in the temple by two individuals, one a native of Aruviyūr alias Kulaśēkharapaṭṭinam and the other of Aḷagāpuri alias Sōḻiyanārāyaṇapuram, and the conferment of certain privileges on them during the festivals of the deity by the temple authorities and the village assembly (?).
52	On the same wall ..	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Su[nda]ra-Pāṇḍyadēva.	2nd year ..	Do. ..	Stones lost at the end. Registers a gift of the taxes on a certain land belonging to Kanakaśiva-Paṇḍitar who is referred to as a native of Kulōttuṅgaśōḻa-chaturvēdimaṅgalam in Vikramaśōḻa-vaḷanāḍu, a subdivision in Śōḻa-maṇḍalam, by the chief mentioned in No. 43 above, for special worship in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
53	On the same wall	Pāṇḍya	Tribhuvanachakravartin Vīra-Pāṇḍya-dēva.	6+[1]st year, Naḷa, Āṇi, 5.	Tamil ..	Engraved in later characters. Incomplete. Seems to record some gift for the daily worship in the temple by Tirukkāṇaipperuḍaiyāṉ Māḷava-chakravattigaḷ.
54	On the west wall of the same maṇḍapa.			Śubhakṛit, Arpaśi, 20.	Do.	Records the setting up and consecration of the images of Deyvayāniyār and Vaḷḷi-Nachchiyār in the shrine of Iḷaiya-Nayiṉār referred to in No. 51 above, by the dharmakartas of the temple.
55	On the same wall	Madura Nāyaka.	Vīrappa-Nāyaka ..	Vikrama, Śittirai, 3.	Do.	Records the grant of the taxes on the lands in Vīrānērip-paṟṟu to the temple of Mummuḍiśōḷa-Īśuramuḍaiya-Nāyaṉār at Śiṟuvayal in Ki[ḷai]t-Tiruttiyūr-Muṭṭam, a subdivision of Kēraḷaśiṅga-vaḷanāḍu, by Daḷavāy Kana-kappa-Nāyakkar, the agent of the king.
56	On the south wall of the same maṇḍapa.	Pāṇḍya	Kulaśēkharadēva ..	24th year, Āṇi	Do.	Registers a similar grant of the taxes on some plots of land in Aṉṉiyūr to the temple by Śivanindakālaṉ Tirukkāṇap-pēruḍaiyār alias Māḷava-chakravarti, the land being made over to a certain Aḻagiya-Śokkaṉār.
57	On the same wall	Do.	Do. ..	[3]rd year, Āḍi ..	Do.	Damaged. Records a gift of land by purchase by a certain Aḍaikkalaṅgattār to an individual reciting the tirup-pāṭṭu (Dēvāram) in the temple for the maintenance of a maṭha.
58	Do. ..			Śrīmukha, Āḍi, 25	Do.	Incomplete. Seems to record a sale of land by a number of residents of Pāgaṉēri and other villages in Mēlait-Tiruttiyūr-Muṭṭam to the temple.
59	Do. ..	Pāṇḍya ..	Kulaśēkharadēva, "who was pleased to take all countries."	27th year, Āvaṇi ..	Do.	Records the gift of certain lands as tax-free (iṟaiyili) kāṟāṇmai for the maintenance of a flower-garden for the temple by Māḷavach-chakkravatti.
60	On the east wall of the same maṇḍapa.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	20th Arpaśi, 14.	Do. ..	Registers an agreement by the tānattār of the temple to measure out a nāḻi of rice daily for offerings to the image of Ṛishabhadēva for the money received by them from a certain resident of the village.
61	On the same wall	Do.	Kulaśēkharadēva ..	35th ..	Do. ..	Unfinished. Seems to refer to the same transaction mentioned above.
62	Do. ..				Do. ..	Unfinished. Seems to record a gift of land by Māḷavach-chakkaravatti for worship in the temple.
63	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	2 + 21st year, Pārthiva, Tai, 26	Do. ..	Records the conferment of certain privileges on some individuals who had set up and reconsecrated a new image of the goddess in the temple.
64	On the east wall of the central shrine in the Sugandhavanēśvara temple at **Perichchikoyil**, same taluk and district.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍya-dēva.	8 + 1st year, Āḍi, 1.	Do. ..	Records a tax-free gift of land by Kaṇḍaṉ Udaiyañjeydāṉ alias Gāṅgēyaṉ for offerings and worship at the service called Araiśanārāyaṇaṉ-śandi instituted by him to the image of Kshētrapāladēva in the temple of Tirumaṭṭuk-karai-Nāyaṉār at Tiruttiyūr-Muṭṭam in Kēraḷaśiṅga-vaḷanāḍu.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
65	On the same wall	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + [1]st year ..	Tamil ..	Records another gift of land by purchase by the same chief for a service in the temple of Tirumaṭṭukkaraiyā[ṇḍa]-Nāyaṉār in Kēraḷaśiṅga-vaḷanāḍu. Mentions a certain daṇḍanāyaka called Tērmannār-Śegadaraṉ (Jayadharan).
66	On the north wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	18th year, Siṁha, 18.	Do. ..	Records a sale of land to a certain Vīdiviḍaṅgapperumāḷ alias Kaṇakaśivaṉ, one of the managers of the Vīra-Pāṇḍiyaṉ-tirumaḍam situated in the street round the temple of Tirumaṭṭukkarai-āṇḍa-Nāyaṉār at Perichchiyūr alias Vīra-Pāṇḍyapuram by the assembly of Śembonallūr, the taxes on the land being assigned to the temple.
67	On the same wall	Do. ..	Perumāḷ Vīra-Pāṇḍyadēva ..	2 + 6th year, 8th day.	Do. ..	Records the remission of half the portion of the tax in money by the king due from the Nāṭṭār (residents) of Kaṟṟaipaṭṭu and Pāgaṉēri-paṟṟu. Mentions a certain Sundara-Pāṇḍya-Kāliṅgarāyaṉ as a signatory.
68	Do. ..	Do. ..	Tribhu[vanacha]kravartin Sundara-Pāṇḍyadēva.	17 + 2nd „ ..	Do. ..	Records the assignment of the taxes due on certain lands granted to the Brāhmaṇas by the individual mentioned in No. 64 above for offerings to the image of Ēḷaga-Nāyiṉār set up by him in the temple.
69	On the west wall of the same shrine.	Do. ..	Vīra-Pāṇḍyadēva	Śaka 1298, 35 + 5th year, Mithuna, 22, Monday, Punarpūśam.	Do.	Refers to an enmity between the Paṟaiyas and the other residents in the 24 villages including Kaṟṟuppaṭṭu, Pāgaṉēri, etc., which was attended with some bloodshed on both sides and the amicable settlement by Gaṅgaiyarāyaṉ granting certain communal privileges with stipulations that the latter would pay annually and on good and bad occasions certain specified quantity of produce for the service done by the former.
70	On the same wall		Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.		Do. ..	Damaged. Records the gift of certain taxes on lands for offerings to the image of Mudaliyār Adiravīśi-ā[ḍu°]vār set up in the temple by Gaṅgaiyaṉ.
71	On the west and south walls of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḷa country, was pleased to perform the anointment of heroes and of victors at Muḍigoṇḍa-śōḷapuram."	[15]th year ..	Do.	Built in at the end. Records the remission of the taxes on some lands sold to a certain Koḍikkoṇḍāṉ Periyāṉ Ādichchadēvaṉ who is referred to as a poet (pulavar), by Kaṇḍaṉ Udaiyañjeydāṉ-Gaṅgēyaṉ and Poyyāmoḻi Mummuḍiśōḻak-Kaṇḍiyūr-Nā[ḍāḻvāṉ ?] in favour of the temple for offerings to the image of Tiruppaḷḷiaṟai-Nāchchiyār.
72	On the south wall of the same shrine.	Do. ..	Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	15 + 1st „ ..	Do. ..	The inscription opens with the eulogy of [Mā°]ṟavarman alias Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva "who having been pleased to take the two Koṅgus, Īḻam and Karuvūr, was pleased to perform the anointment of victors in the maṇḍapa at Paḷavāṟṟūr" but stops abruptly after the mention of the king's name and begins afresh. Records the remission of taxes due on some lands belonging to the temple by Chakravatti Veṉṟumuḍiśūḍiṉa-Adaḷaiyūr-Nāḍāḻvāṉ for offerings and worship to the god in the Māḷavaśiṅgaṉ-śandi for the merit of his 'Śiyaṉ'.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
73	On the same wall ..	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	17+[2]nd year ..	Tamil ..	Records certain changes made by Kaṇḍaṉ Aḷagukaṇḍa-Perumāḷ alias Gāṅgēyaṉ in the standard land measure and in the rate of taxes due on the lands owing to some severities of the old system under which people were suffering.
74	Do. ..	Do. ..	Tribhuvana[chakravartin] Sundara-Pāṇḍyadēva, "who was pleased [to present the Chōḷa country]."		Do. ..	Much damaged Records the remission of taxes on some lands belonging to a certain Viḻuppādarāyaṉ in favour of the temple by the chief mentioned in No. 72 above.
75	Do. ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	14th year ..	Do. ..	Records the grant of land at Śāttaṉēri by Kaṇḍaṉ Udaiyañjeydāṉ Gāṅgēyaṉ to the individual mentioned in No. 71 above as a reward for composing a poem (Piḷḷaik-kavi) in his honour. Mentions another poet called Kāraṇai Viḻupparaiyaṉ who was living in the king's court (Perumāḷ śipādam śēvikkum) and through whom the donee approached the chief. The taxes on the land had to be spent towards offerings at the midnight service of the goddess Periya-Nāchchiyār in the temple.
76	On a pillar in the maṇḍapa in front of the same shrine.		....		Do. ..	Records that this pillar is the gift of Śirāmaṉ Kaṇḍaṉ alias Muṉayadaraiyaṉ of Śiṟu-Perichchiyūr.
77	On the east wall of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."		Do.	Registers the grant of the taxes due from Viḻuppādarāyaṉ of Niyamam in Te[*n]naṟruppōkku on some lands purchased by him, by Kaṇḍaṉ Udaiyadivākaraṉ alias Gāṅgayaṉ to the temple of Tirumaṭṭukkarai-Nāyaṉār for offerings and worship.
78	On the same wall ..	Do. ..	Tribhuvanachakravartin [Kula]śēkhara-dēva.	13+[5]th year ..	Do. ..	Much damaged. Seems to register a compact between Māḷava-Chakravarti and Kaṇḍadēvaṉ-Chakravarti on one side and Aḷagukaṇḍa-Perumāḷ alias Gāṅgayar on the other.
79	Do. ..	Do. ..	Tribhuvanachakravartin Māṟavarman alias Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	5 + * " ..	Do. ..	Records a gift of land by purchase by [A]diśeyapperumāḷ alias Veṉṟu-mudiśūdina-Adaḷaiyūr-Nāḍāḷvāṉ for offerings and worship to the god on the occasion of Śivarātri on the day of chaturdaśī in the dark half of the Makara month.
80	Do. ..	Do. ..	Kulaśēkhara ..	13 + 4th	Do. ..	Registers a gift of land for the maintenance of a maṭha called Tirunāvukkaraiśaṉ-tirumaḍam in the temple, jointly by the chiefs Māḷavamāṇikkam alias Māḷavach-chakravarti and Adaḷaiyūr-Nāḍāḷvār and of another piece of land by the former separately.
81	Do.	Do. ..	Tribhuvanachakravartin [Kula]śēkhara-dēva.	13 + 11th ..	Do. ..	Records the remission of the kaḍamai and antarāyam taxes on a certain dēvadāna land by Chakravarti alias Kulaśēkhara Adaḷaiyūr-Nāḍāḷvāṉ for the expenses of offerings on the special festival days of every month in the temple.
82	On the east and north walls of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[10]th ..	Do ..	Gift of land by a certain Udaiyadivākaraṉ Āḷudaiyāṉ alias Ilaṅgēśvaraṉ for offerings during one service daily to (the image of) Kshētrapālap-Piḷḷaiyār in the temple. The taxes due on the land were also remitted for this purpose by the assembly of Śiṟumarudūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
83	On the north wall of the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḷa country."	20 + 1st year Śittirai.	Tamil ..	Records the grant, by Kaṇḍan Udaiyañjeydār alias Gāṅgēyan of Niyamam in Te[ṉ•]ṉāṟṟuppōkku, of the taxes due on some lands bought from the assembly of Perichchiyūr by a certain Dēvaṉ Avaiyaṉ alias Viḷuppādarāyaṉ, for offerings to Tirumaṭṭukkarai-Nāyaṉār.
84	On the same wall ..	Do. ..	Tribhuvanachakravartin Māṟavarman alias [Sundara-Pā]ṇḍyadēva, "who was pleased to present the Chōḷa country."	5 + 1st " ..	Do. ..	Records that the (channel?) Maṭṭilāṟu flowing through the dry land to the south of the tirumaḍaviḷāgam (street) of the temple to the Poḷinaṅguḍi tank should continue to flow in the same way as of old for all time to come.
85	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	[2]0th ..	Do. ..	Records a gift of land at Poḷinaṅguḍi by Viḷuppādarāyaṉ mentioned in No. 83 above, as a dēvadāna to Subrahmaṇyap-Piḷḷaiyār set up in the temple by Gāṅgēyaṉ (also mentioned above) who remitted the taxes due to him on that land.
86	Do. ..	Do. ..	Do.	2nd ..	Do. ..	Registers the grant, for the expenses of offerings, etc., in the temple by the same chief, of the taxes due on some land at Perichchiyūr bought from the assembly of the village by a Malaiyāḷa-Brāhmaṇa of Malai-maṇḍalam named Teṅgavēli-Nārāyaṇaṉ Kākuttaṉ.
87	Do. ..	Do. ..	Do.	2nd year, Rishabha, 1.	Do. ..	Registers a similar grant, by the same chief, of the taxes on some other land at Ka[ṟ]kuḍikōṭṭai due from another Malaiyāḷa-Brāhmaṇa named Śēndiraṉ Trivikramaṉ, for burning a twilight lamp before (the image of) Kuṉṟamerinda-Piḷḷaiyār in the temple.
88	On the west wall of the same maṇḍapa.	Do. ..	Kulaśēkharadēva ..	2nd year ...pañchami, Thursday, Utti..	Do. ..	Beginning seriously damaged. Records a gift of land after purchase by the same chief as a [kā]ṟāṉ-kiḷamai to meet the expenses of offerings etc. in the temple.
89	On the same wall ..	Do. ..	Māṟavarman ..	[13]th year, Dhanu[s]	Do. ..	Records a sa[l]e of land by the chief mentioned in No. 83 above to a certain Śiṉattaraiyar with the provision that the taxes on it should be paid to the temple for offerings and worship to the image of Tiruppaḷḷiyeṟai-Nāchchiyār.
90	On the south wall of the same maṇḍapa.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 1st year ..	Do. ..	Damaged. Registers another gift of land to the temple by the chief Kaṇḍaṉ Udaiyañjeydāṉ Gāṅgēyaṉ mentioned above.
91	On the same wall ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Su[ndara]-Pāṇḍyadēva, "who was pleased to [present] the Chōḷa country."	9th " ..	Do. ..	Records an agreement given by Kaṇḍaṉ Āḷuḍai yāṉ Gāṅgēyaṉ] to the inhabitants of Śiṟu-Peruchchiyūr and Kaṉṟāppūr, fixing certain rates of taxes on their lands in place of the old ones by which they had been reduced to great straits.
92	Do. ..	Do.	Do do.	Do. ..	Do. ..	Records a gift of the taxes on some lands at Śiṟu-Perichchiyūr due from a certain Gāṅgēya-Paṉmaṉ of Tiruppattūr by the same chief for special offerings in the temple on the day of Mirugēśuram (Mṛigaśīrsha) in the month of Kārttigai which was the star of his birth.
93	Do. ..	Do. ..	Do. do.	17 + 2nd year ..	Do. ..	Damaged. Records the remission of taxes on some dēvadāna land at Śiṟu-Marudūr since the 15 + 1st year of the king by Kaṇḍaṉ Aḻagukaṇḍa-Perumāḷ alias Gāṅgayaṉ of Niyamam in Te[•ṉ]ṉā[•ṟ]ṟuppōkku.
94	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + [1]4th "	Do. ..	Records the grant of taxes on certain lands to the temple by the assembly of Śiṟu-Marudūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
95	On the same wall ..	....			Tamil ..	States that the step of the door-way of the maṇḍapa is the gift of the merchant Śiriyāṉ Avaiyambukkāṉ of Śattamaṅgalam.
96	On the west wall of the Bhairava shrine in the same temple.	Pāṇḍya ..	Perumāḷ Vīra-Pāṇḍyadēva ..	Śaka 1445, . . . Paṅguṉi, 16.	Do. ..	Much damaged. Records a gift of land as a dēvadāna to the temple for offerings and worship by a certain Raṇavīrap-Perumāḷ alias Gaṅgaiyaṉ (who bears a number of birudas), since his natal star Śadaiyam fell on a Tuesday.
97	On the south wall of the same shrine.			Śaka 1390, Jaya, Kārttigai, 5.	Do. ..	Records the grant of the privilege of sounding the bugle and proclaiming " Hail Kuḷattūruḍaiyāṉ-Tambirāṉ is come " in the temple to a certain Śirukuḷattūruḍaiyāṉ Śēḷiyakōṉār who, with the help of the other residents of his village, set up the images of the god and goddess and of Subrahmaṇya and presented several requisites of worship, and also undertook to conduct some festivals in the temple.
98	On the same wall ..	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva	30th year, Vṛiśchika, ba. pañchamī, Monday, Śadayam.	Do. ..	Registers a sale of land made tax-free to the temple of Tirumeṭṭukarai-āṇḍa-Nāyaṉār at Tiruttiyūr-Muṭṭam by a certain Paramātmadēvaṉ, one of the disciples of the Tirujñānasambandaṉ-tirumaḍam, on the east side of the Tiruttaḷiyāṇḍa-Nāyaṉār temple at Tirupputtūr. The land had been got by him originally as a gurudakshiṇā.
99	Do. ..	Chōḷa-Pāṇḍya.	Jaṭāvarman alias Uḍaiyār Vīrasōḷa-Pāṇḍyadēva.	21st year	Do. ..	Records a gift of land for offerings during one service daily to, and provision for burning a lamp before, the image of Kshētrapāladēva in the temple of Maṭṭi[śvaramuḍaiyār ?] at Mēṉmarudūr alias Jeyaṅgoṇḍaśōḷanallūr in Geṅgaikoṇḍaśōḷa-vaḷanāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu in Rājarāja-Pāṇḍināḍu, by Kulaśani Māḷuvamāṇikkam alias Adhirādhir[āja-Pū]ṅguṉṟa-Nāḍāḷvāṉ on behalf of (his elder brother) Kulaśani Ambalattāḍiyār alias Rājādhirājap-Pūṅguṉṟa-Nāḍ[āḷvār].
100	On the north wall of the central shrine in the Aḷagamaṉīśvara temple at **Alagapuri**, hamlet of **Nachchiapuram**, same taluk and same district.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	13+9th year, Kumbha, 4, Thursday, Śōdi.	Do. ..	Records the grant of the taxes on two plots of land due to Uyyavandāṉ Uḍaiyañjeydāṉ alias Gāṅgēyaṉ from several merchants to the temple of Vaṇigai-Nārāyaṇa-Īśvaramuḍaiya-Nāyaṉār at Āḷagāpuri alias Śēḷiya-Nārāyaṇapuram in Kēraḷaśiṅga-vaḷanāḍu. Mentions the grain measure Aḷagaivinōdaṉ.
101	On the west wall of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, " who was pleased to present the Chōḷa country."	13th year	Do. ..	Records a royal order sanctioning the continuance of the taxes to the temple on the dēvadāna village of Mahēśvaranallūr, which had been purchased by a resident of Aḷagāpurī alias Śēḷigai-Nārāyaṇapuram in Kīḻkuṇḍāṟu from [Uyyava]ndāṉ Veṉṟu-Muḍiśūḍināṉ Aḍaḷaiyūr-Nāḍāḷvāṉ. Mentions the king as staying at Madura while issuing the order.
102	On the same wall	Do. ..	Do. do.	13th year, 67th day	Do. ..	Incomplete. Seems to be an order giving effect to the same transaction.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
103	On the south wall of the same shrine.	Pāṇḍya	Māṛavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	[1]5th year	Tamil	Stones built inverted. Damaged. Seems to record a gift of land to the temple of Kaiyilā[sa•] muḍaiyār Vaṇigar-Nā....at Aḷagai alias Kīḻai Śeḻiya-Nārāyaṇapuram by two persons for the welfare of Vīra-Pāṇḍyadēva.
104	On the same wall	Do.	Māṛavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who having taken the Chōḻa country was pleased to perform the anointment of heroes and the anointment of victors at Muḍigoṇḍa-śōḻapuram".	20 + 1 + 1st year, Āṇi.	Do.	Much damaged. Refers to the same transaction as in Nos. 101 and 102 above and conveys the order to the temple by Kaṇḍaṉ Udaiyañjeydaṉ Gāṅgēyaṉ.
105	Do.	Do.	Māṛavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva, "who was pleased to present the Chōḻa country."	5 + 1st year, Mēsha, 5.	Do.	Damaged. Records the sale of the village Polinaṅ[gu•]di by Uyyavandaṉ Veṉṟu-Muḍiśūḍinaṉ Adaḷaiyūr-Nāḍāḷvāṉ with the provision that the taxes on them should be paid to the temple.
106	Do.			Śaka 1470, Plavaṅga, Paṅguṇi, 20.	Do.	Records a sale of the tenancy right over half of the lands of Kumbaṅguḍi to the temple by four individuals of the village who had been in hereditary possession of the same.
107	Do.	Pāṇḍya	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 11th year, Mithuna, 19, Friday, śu. pañchamī, Makhā.	Do.	Records the royal order confirming the transaction already made by Malavarāyar and Naraśiṅgadēvar to the effect that the extent of their village should be defined by leading the elephant round it and that the taxes on the 248 houses to be paid to Uyyaniṉṟāḍuvāṉ Irumedikku-Ponaṉ should be fixed.
108	On the west wall of the maṇḍapa in front of the same shrine.	Do.	Māṛavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	20th year, Māśi	Do.	Records the tax-free gift of a land at Panaikkuḍi as a kāraṇ-kiḻamai to the temple of Vaṇiya-Nārāyaṇavichchuramuḍaiyār at Aḷagapuri by the Nāṭṭavar of Niyamapaṟṟu in Kēraḷaśiṅga-vaḷanāḍu.
109	On the west and south walls of the same maṇḍapa.	Do.	Do. do.	15th year, Dhanus, 15, śu. daśamī, Friday, A[śva]ti.	Do.	Records a gift, by the assembly of Aḷagāpuri, of all the taxes due to it by the residents of the streets round the temple, for the provision of lamps in the temple.
110	On the south wall of the same maṇḍapa.	Do.	Kulaśēkharadēva	19th year	Do.	Seriously damaged. Seems to record a gift of land to the temple.
111	On the east wall of the same maṇḍapa.	Do.	Vīra-Pāṇḍyadēva		Do.	States that the tirumaḍaiviḷāgam of the temple was built by a certain Muṉivaṟiyāda-Perumāḷ in the name of the king (Ulagudaiya-Perumāḷ).
112	On a rock in a field to the north of the village **Nedungunam**, Wandiwash taluk, North Arcot district.	Tanjore Nāyakas.	Vijaya-Raghunātha-Nāyaka	Tāraṇa, Māśi 10	Do.	Registers a gift of 150 kuḻi of land to the temple of Dharmaputtirar by the village authorities (Ūrpaṭṭaiyār) and Tiruvambala-Piḷḷai, the deputy of Ti[m•]mā-Nāyaka who was the agent of the king.
113	On the east wall of the old Perumāḷ temple in the same village.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya, son of Tirumalaidēva-Mahārāya.	Śaka 1536, Ānanda, Kaṉṉi, ba. pañchamī, Tuesday.	Do.	Registers the provision made for conducting the Āṉit-tirunāḷ of Varadarāja-Perumāḷ for the merit of the Nāyaka ruling over Neydal and Neduṅkuṉṟam and also for celebrating the other festivals of the god by a certain Rāmarāśar by raising subscriptions.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
114	On a rock in a house to the south of the Rāmachandra-Perumāḷ temple.				Tamil ..	Beginning lost and damaged. Seems to register the taxes to be paid on a new settlement.
115	On the south wall of the Agastyēśvara temple at **Kodungalur**, same taluk and same district.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year ..	Do. ..	Registers a gift of 3 paḷaṅkāśu by two individuals for burning a twilight lamp in the temple of Tiruvagattīśvara-muḍaiyār at Koḍuṅgālūr in Marudāḍu-nāḍu, a subdivision of Veṇkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
116	On the same wall ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	18th ..	Do. ..	Registers the remission of certain taxes in favour of the temple by the assembly of Bhuvanēkavīra-vaḷanāḍu for conducting the festival of the god Chittiramēḻiviṭaṅkar in the month of Vaigāśi.
117	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	[9]th ..	Do ..	Registers gift of gold for burning a twilight lamp in the temple.
118	Do. ..	Do. ..	Rājādhirājadēva ..	8th ..	Do. ..	Records a gift of two vessels for the sacred bath of the god by a certain shepherdess.
119	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	17th ..	Do. ..	Incomplete. Mentions a certain Tiṉaiyāṉ Īñjeṉ.
120	Do. ..				Do.	States that this stone was the gift of Iḷaṅkumaraṉ Malai-Uḍaiyār.
121	Do. ..	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	5th year ..	Do. ..	States that Kākkunāyakaṉ alias Maḻavadaraiyaṉ built the garbhagṛiha and the ardha-maṇḍapa including the stūpi of the temple.
122	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th „ .	Do ..	Registers gift of gold for burning a twilight lamp in the temple.
123	Do. ..	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, "who was pleased to take Madura and the crowned head of the Pāṇḍya."	21st ..	Do. ..	Records a similar gift of money for a lamp in the temple.
124	Do. ..				Do ..	States that this first Kal-paḍai (of the wall) is the gift of a lady, at Marudāḍu.
125	Do. ..				Do. ..	Registers gift of gold for burning a twilight lamp in the shrine of Dakshiṇāmūrttidēva in the same temple.
126	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	23rd year ..	Do. ..	Gift of money for burning a twilight lamp in the same temple.
127	Do. ..	Do. ..	Tribhuvanachakravartin [Rājādhi]rāja-dēva.	11th „ ..	Do. ..	Ends of lines built in. Registers the provision made for offerings to the god Dakshiṇāmurttidēva in the temple by a certain individual of Irumbiḍaipākkam.
128		....			Do. ..	Records the gift of a (dhūpamaṇi) bell and one salver by Kuppar, son of Tiṉaiyāṉ Nāḍaṉ.
129	On the east wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year	Do. ..	Registers a gift of money for burning a twilight lamp in the temple by a weaver of Tiruvālakkōyil, a hamlet of Poṉviḷainda-Kaḷattūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
130	On the east wall of the same temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	15th year	Tamil	Registers a similar gift of money by a resident of Ādaṉūr in Oyma-nāḍu.
131	Do.	Do. ..	Do. ..	24th ..	Do. ..	A similar gift of money by a resident of Koḍuṅgālūr.
132	Do.				Do.	Records the receipt of a utensil (parikalam), cup (vaṭṭil) and a stool (?) (Tiruvaṭṭalaikkāl) presented by a certain lady to Nāyaṉār Dakshiṇāmūrttidēva, by the Śiva-Brahmaṇas of the temple.
133	Do.	Chōḷa ..	Tribhuvanachakravartin Rājādhirājadēva.	12th year	Do. ..	Registers a gift of land for offerings to the Kshētrapālap-Piḷḷaiyār in the temple of Tiruvagattīśvaram-Uḍaiyār and also to the goddess Tiruppaḷḷiyaṟai-Nāchchiyār by a certain Kaṇṇaṉ alias Pallavaṉ Aṅukkaṉ of Mugaināgaṅkuḍi in Kulōttuṅgachōḷa-vaḷanāḍu in Śōḷa-maṇḍalam.
134	Do.	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 1347, Viśvāvasu, Kumbha, ba. Monday, chaturdaśī, Uttirāḍam.	Do. ..	Registers a remission of the taxes, Śekkumaṉṟāḍi Kōḍik[koṇai], Vaḍakoṭtu and Siṟuvēṭṭai in the village of Kāvīdu, for the maintenance of a perpetual lamp in the temple of Tiruvagattīśvaramuḍaiya-Nāyiṉār for the (long) reign of the king by Chiṉṉamarāja, the officer (adhikāram) in Iḍaituṟai, and three other persons.
135	On the east and north walls of the same temple.	Do.	Vīra Kampaṇa-Uḍaiyar ..	Ānanda ..	Do.	Registers a gift of land for burning two twilight lamps in the temple by the residents of Marudāḍu.
136	On the north wall of the same temple.		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	6th year	Do.	Records an allotment of some land by the king for settlement and the gift of the taxes realized from the residents thereon for worship and repairs to the shrine of Chittiramēḻi-viṭaṅkar in the temple.
137	On the same wall ..	Vijayanagara	Viruppaṇa-Uḍaiyar (Virūpāksha), son of Vīra-Ariyaṇa-Uḍaiyar (Harihara).	Īśvara, Siṁha, śu. Monday, pañchamī, Śōdi.	Do. ..	Registers a sale of house-sites to the Kaikkōḷas residing in the tirumaḍaiviḷāgam at Koḍuṅgāḷūr in Marudāḍu-nāḍu in Veṇkuṉṟa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Koḍuṅgāḷūr is herein called Kulōttuṅga-śōḷanallūr.
138	Do. ..				Do.	Records the amount to be collected per loom for the years Īśvara and Bahudhānya and for the successive years from the settlers on the 60 sites belonging to weavers.
139	Do. ..		Sakalalōkachakravartin Rājanārāyaṇa Tirumallinātha Śambuvarāya.	19th year, Tai, 1..	Do. ..	Registers a remission of certain specified taxes on Mēlaik-koḍuṅgāḷūr for festivals, repairs and worship to the god Kaṟṟaḷi-uḍaiya-Nāyiṉār Chittiramēḻiviṭaṅkar at Koḍuṅgāḷūr by the assembly (Nāṭṭavar) of Urattippaṟṟu, which was also made into a sarvamānya gift by the king. Mentions a previous similar gift made to the temple of Araśagōpālīśuramuḍaiya-Nāyaṉār at Mēlaikoḍuṅgāḷūr.
140	On the west and south walls of the same temple.		Sakalalōkachakravartin Rājanārāyaṇa Śambuvarāya.	10th year ..	Do.	Registers a remission of certain specified taxes due from the tirumaḍaiviḷāgam in favour of the temple of Tiruvagattīśvaramuḍaiya-Nāyiṉār for worship and repairs.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
141	On the west wall of the Amritavalli-Amman shrine in the same temple.	Pandya	Maravarman Tribhuvanachakravartin Parakrama-Pandyadeva.	5th year ..	Tamil ..	Ends of lines built in. Seems to register a gift of gold for offerings during a service to the goddess in the temple.
142	On the east, north and west walls of the same shrine.	Vijayanagara	Krishnadeva-Maharaya, "who instituted the elephant hunt."	Śaka 143[0], Īśvara, [Kanni], śu., daśami, Monday, Anūrādha.	Do. ..	Incomplete. Seems to register a sarvamānya gift of land for the merit of the king for worship and repairs in the temple at Kulōttunga-Śōlanallūr alias Kodungālūr in Urattipparru, a subdivision of Marudādu-nādu.
143	On a slab set up in front of the same temple.	Do.	Vīrapratāpa Vīra Venkaṭadēva-Mahārāya.	Śukla, Karttigai, 15	Do. ..	Damaged. Registers the tax per loom to be collected from the settlers on the tirumadavil[ā]gam at Kodungālūr.
144	On a slab set up at the entrance of the Gaṇapati shrine in the same village.	Pallava	Vijaya Kampa-Vikramavarman ..	[3]2nd year ..	Do. ..	Seems to record some gift by the residents of Kāvidu to a private individual named Kādandai Nakkan Sadaiyan.
145	On a slab lying in the tank in the same village.	Vijayanagara	Mahāmaṇḍalēśvara Krishnayadēva-Mahārāya.	Vikrama, Tai, 5 ..	Do.	Records the gift of the income from the lease of fishery in the tank at Kodungālūr, for deepening the tank by Dalavāy Śevappa-Nāyaka, for the merit of Tirumalai-Nāyaka, the agent of the king.
146	On the south wall of the dilapidated Īśvara temple at **Melkodungalur.**	Pāndya ..	Maravarman Tribhuvanachakravartin Vīra-Pāndyadēva.	13th year, Arpaśi	Do. ..	Registers the remission of certain taxes for worship in the temple of Araśagōpālīśuram-udaiya-Nāyanar at Mēr-kodungālūr in Marudādu-nādu, by the assembly of the nādu. The village had been in a neglected condition for a long time and was re-named Gaṅganārāyaṇanallūr after (the chief) Gaṅganārāyaṇa Chakkaravarti.
147	On a slab set up in the village of **Kuvattur,** Madhurantakam taluk, Chingleput district.			Plava, Tai 9 ..	Do. ..	Registers a gift of land to Poyya-Vināyaka on the tank bund by a native of Marudam for the merit of the commander (Dalavāi) Śeñjamu-Nāyaka.
148	On the south wall of the Aṅgālamman temple in the same village.	....	Sadāśivayyadēva-Mahārāya, 'son of Sāluva-Maṅga-Udaiyar Dēvamahārāya.'	Śaka 158[1], Prabhava, Mēsha, śu. daśami, Monday, [Rēvatī].	Do. ..	Damaged. Registers a gift of 17 villages to the goddess Aṅgāla-Paramēśvarī, for the merit of Sadāśiva-Mahārāya and Timmarasayyan. Mentions also the previous gift of villages by Rāmarasayyan to the goddess.
149	On the same wall				Do. ..	Beginning lost. Seems to register the sale of a village by the trustees of Paramēśurimaṅgalam to meet the expenses of the goddess Aṅgālammai.
150	In the north gōpura (left of entrance) of the Kālahastīśvara temple at **Kalahasti,** Chandragiri taluk, Chittoor district.	Vijayanagara	Vīrapratāpa Vīra-Krishnarāya-Mahārāya	Śaka 1434, Āṅgīrasa, Phālguna, śu. pañchamī.	Do. ..	Damaged. Registers the gift of two necklaces set with precious stones to the god Kālahastīśvaradēva by the king.
151	In the same gōpura (right of entrance).	Do.	Do.	Śaka 1435 (expired), Śrīmukha. . . .	Kannada ..	Damaged. Registers the gift, by the king, of a golden prabhāvali set with precious stones and grant of some villages for daily worship and offerings and for conducting certain specified festivals to the god Śrī Kālahastīśvara-Mahādēva. Gives the genealogy of the Tuluva dynasty down to Krishnarāya.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
152	In the west gōpura (right of entrance) of the same temple.	Vijayanagara	Achyutarāya-Mahārāya ..	Śaka [145] 7, Manmatha, Siṁha, śu . . [Mūla], Monday.	Tamil ..	Registers the agreement by the superintendents of the treasury of the god Tirukkāḷahasti-uḍaiya-Nāyaṉār at Tirukkāḷatti alias Mummuḍišōḷapuram in Āṟṟūr-nāḍu, a subdivision of Jayaṅgoṇḍašōḷa-maṇḍalam, to provide for offerings to the god, for the money received by them from Timmarāja, son of Vāsanapaṇḍitar Śamarāja. The amount was utilized by them in improving the tank of the dēvadāna village Toṇḍamanārrūr.
153	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1487, Krōdhana, Dhanus, śu. paurṇami, Friday. . .	Do. ..	Damaged. Registers a gift of 250 paṇam to meet the expenses of the Tiruvādirai, Makara-saṅkramaṇa, etc., days in the temple by a private individual. The money was used for repairing a tank and bringing certain lands under cultivation.
154	In the south gōpura (left of entrance) of the same temple.	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1457, Manmatha, Kumbha, ba. tritīyā, Thursday, Hasta.	Do. ..	Damaged at the beginning. Seems to register the provision made by a certain person for offerings to the god when the image halted in the maṇḍapa built by him in the third prākāra during festivals.
155	In the same place	Do.	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1467,[Krōdhi], Kaṇṇi, ba. saptamī, Sunday, Rōhiṇī.	Do. ..	Registers the agreement made by the authorities of the temple to provide offerings to the god during the early morning service, from the income of Śīyapuram which was presented by Saṅkayadēva-Mahārāja, for the merit of his father Mahāmaṇḍalēśvara Guruvayadēva-Mahārāja.
156	In the south gōpura (right of entrance).	Do.	Vīrapratāpa Achyuta[rāya-Mahārāya] ..	Śaka 1457, Manmatha, Makara, ba. daśamī, Friday, Uttirāḍam.	Do. ..	Damaged. Registers a gift of money by a private individual for providing offerings to the god on certain festival days. The money was utilized by the temple authorities in improving the land and tank of the dēvadāna village Kaḍaṅgaṇēri.
157	On the north and west walls of the third prākāra of the same temple.	Do.	Do. ..	Śaka 1454, Nandana, Karkaṭaka, ba. daśamī, Saturday, Rōhiṇī.	Do. ..	Registers the gift, by the king, on the day of his coronation in the year Virōdhi, Kārtika, ba pañchamī in the presence of the god Kāḷahastīśvara at Kāḷahasti, of 7¾ villages and the export and import duties from certain specified ports, to the god, for worship and offerings on festival days. Mentions the levy of tribute from Tiruvaḍi (Travancore), the subjugation of Tumbichchi and Sāḷuva-Nāyaka by the king and the planting of a pillar of victory on the banks of the Tāmbrapaṛaṇi river. The king's star of birth is stated to be Mṛigaśīrsha.
158	On the same walls	Do.	Do. ..	Do.	Telugu ..	Do. do.
159	On the west wall of the same prākāra.	Do.	Do. ..	Śaka 1454, Nandana, Rishabha, ba. dvitīyā, Monday, Mūla.	Tamil ..	Registers the provision made by Rāmabhaṭṭar-Ayyaṉ, son of Bhūtanātha Siṭṭayar of Krishṇarāyapuram in Chandragiri-[rājya] for providing offerings daily and on other specified festival days to the god, for the merit of his mother Vīramma, from the income of the village of Kāsaram in Kalimichchi-śīrmai which he had obtained by a copper-plate grant from Achyutarāya-Mahārāya.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
160	On the same wall ..	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 146[1], Viḷambi, Simha, śu. chaturdaśi, Friday, Tiruvōṇam.	Tamil ..	Registers a gift of 6,360 poṉ for offerings to the god by Rāmabhaṭṭar-Ayyaṉ during the service instituted by him, for the merit of the king. The money was invested by the temple authorities in the improvement of certain tanks and lands in some specified villages. Refers to the gift of two copper images of the donor and Timmaya for holding the lamps before the god.
161	On the west wall of the third prākāra of the same temple.	Do.	Vīrapratāpa Vīra Krishṇarāya-Mahārāya	Śaka 14[3]5, Śrīmukha, Jyēshṭha, śu. 7, Wednesday.	Kannaḍa ..	Registers the gift of a pendant (padakam) consisting of various precious stones presented by the king to the god Kāḷahastīśvara.
162	On the same wall ..	Do.	Do.	Śaka 1435, expired, Śrīmukha, Āshāḍha, śu. 11.	Telugu ..	Contents same as in No. 161 above.
163	Do. ..	Do.	[Achyutarāya-Mahārāya]	Śaka 1456, Jaya, Mithuna, śu. paurṇami, Thursday, Pūrvāshāḍha.	Tamil ..	Registers the gift of the village Muchchavalḷi in Kalimichchi-śīrmai, together with its hamlets, to Rāmabhaṭṭar-Ayyaṉ, for the merit of his mother Vīrayammaṉ, for daily offerings to the god Kāḷahastīśvara.
164	Do. ..	Do	Vīrapratāpa Krishṇadēva-Mahārāya ..	Śaka 1436, Bhāva, Kaṉṉi, ba. ēkādaśī, Thursday, Pūśam.	Do. ..	Registers a gift of money by Immaḍi Rudraśivāchārya for offerings to the god when the image halted under a pavilion in the donor's garden at Nīlagiri during the festivals in the months of Māśi and Puraṭṭāśi. The money was invested by the temple authorities in deepening the tank of the dēvadāna village Kaṉṉili.
165	Do. ..	Do.	Do. ..	Śaka 1434, Āṅgīrasa, Phalguṇa, śu. pañchamī.	Do.	Registers the gift of two necklaces of precious stones and certain golden vessels to Kāḷahastīśvaradēva by the king. See also No. 150 above.
166	Do. ..	Do.	Do. ..	Śaka 1[433], Pramōdūta, Kumbha, ba. [pañchamī, Monday], Svāti.	Do. ..	Intercepted by pillars in the middle. Registers a gift of 850 poṉ on a Śivarātri day to Rāyasam Viṭṭamaraśayyar, son of Timmaraśar, a resident of Śēvūr alias Sōmiyadaṇāyakkapuram for providing offerings to the god during the early morning service. The money was used by the temple authorities in improving the land and the tank in the dēvadāna village Urandūr.
167	Do. ..	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1460, Viḷambi, [Dhanus], śu., dvitīya, Monday, Tiruvōṇam.	Do. ..	Intercepted by pillars in the middle. Registers a gift of two villages in Tūrpu Paḍainaṭṭu-śīrmai by Timmaji-Ammaṉ, wife of Rāmabhaṭṭar-Ayyaṉ, for the merit of herself and her husband for providing offerings to the god during the early morning service.
168	Do. .	Do.	Do. ..	Śaka 145[4], Nandana, Mithuna, ba. daśamī, Thursday, Bharaṇī.	Do. ..	Registers the gift of the village Moliumbaḷḷi in Koṇḍavāśi-śīrmai by Rāma-Bhaṭṭar for offerings to the god during the early morning service.
169	Do. ..	Do.	Do ..	. . . ēkādaśī, Wednesday, Uttarāshāḍha.	Do. ..	Ends of lines lost. Seems to register the provision made to meet the expenses in the temple on certain festival days in the months of Māśi and Mārgaḷi. Mentions the dēvadāna village Iruṅgōḷ-Puttēri and the Śinnaya-maṇḍapa in the [third] prākāra of the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
170	On the same wall ..	Vijayanagara	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1455, Vijaya, Karkaṭaka, ba. daśami, Wednesday, Karttigai.	Tamil ..	Registers a gift of ½ of the village Kuntamana Koṇḍamapuram in Padainaṭṭu-śirmai, for providing offerings to the god during the early morning service, by Timmarāja Śalakarāja, the agent of Mahāmaṇḍaleśvara Śalakarāja Tirumalaiyadēva-Mahārāja, for the merit of his sister Koṇḍamma.
171	Do. ..	Do.	Do. ..	Śaka 1463, Khara, Simha, śu. daśami, Monday, Mūla.	Do. ..	Registers a gift of 1,020 paṇam for offerings to the god, by a certain Hanumantayyar, for the merit of his parents. The temple authorities utilized this amount in improving the land and tank in the dēvadāna village Kaṇṇali.
172	Do. ..	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1441, Pramādi, Kumbha, ba. trayōdaśi, Thursday, Tiruvōṇam.	Do. ..	Registers a gift of the village Koṅgaṇāmpuḷiyūr and Vijayāpuram, for the merit of the king, by Perkumaḍam Immaḍi Rudraśivāchāriyar, for providing offerings daily to the god during the early waking service and for conducting certain festivals in the months of Māśi, Vaigāśi and Puraṭṭāśi in the temple.
173	Do. ..	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1454, Nandana, Śrāvaṇa, ba. 10, Saturday, Rōhiṇī.	Kannaḍa ..	Contents same as in No. 157 above.
174	Do. ..	Do.	Do. ..	Śaka 1459, Hēviḷambi, Kumbha, ba. trayōdaśi, Monday, Uttirāḍam.	Tamil ..	Registers a gift of money by Rāmabhaṭṭar-Ayyaṉ, for the supply of milk to the temple, for the merit of his parents.
175	Do. ..	Do.	Do. ..	Śaka 1459, Hēviḷambi, Dhanus, ba. daśami, Friday, Viśākha.	Do. ..	Registers a gift of money by Hanumantayyar for providing offerings to the god on the giripradakshiṇa day, for the merit of his parents.
176	Do. ..	Do.	Do. ..	Śaka 1461, Vikāri, Simha, śu. prathamā, Thursday, Pūram.	Do. ..	Registers a gift of gold by Ēkāmbaravinōda-[śeyyār], son of Kēśavaperumāḷ, a scholar of Kāñchīpuram, for offerings to the god at the Yagaśāla-maṇḍapa of the temple on the Māsi-tirunāḷ day.
177	Do. ..	Do.	Vīrapratāpa Krishṇarāya-Mahārāya ..	Śaka 1438, Dhātu, Phālguṇa, ba. 10, Tuesday, Śravaṇa.	Kannaḍa ..	Records a gift of money by the Sthānikas of the temple for offerings to god Kāḷahasti-Nayinār at Tirukāḷahasti alias Mummuḍi-Chōḷapura in Āttūru-nāḍu, a division of Jayaṅgoṇḍachōḷa-maṇḍalam for the merit of the king.
178	Do. ..	Do.	Achyutarāya	Śaka 1455, Nandana, Śrāvaṇa, Vimala-paksha. dvādaśi, Sunday.	Sanskrit verse (in Kannaḍa).	Records that the king (his queen) Varadāmbikā and (his son) Chikkaveṅkaṭādri severally performed the Muktā-Tulābhāra ceremony in the presence of the god Hari at Kāñchī.
179	Do. ..	Do.	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1459, Hēviḷambi, Mīna, śu. dvādaśi, Tuesday, Tiruvōṇam.	Tamil ..	Registers the sale of the village Periya-Añjumbēḍu to the temple of Kāḷahasti-uḍaiya-Nāyaṉār by Rudraśiva-Āchārya, to liquidate the debts he had incurred in connexion with the worship and offerings of Tirumaṇigaṅgai-Nayiṉār, Nāṉmuga-Nayiṉār, etc., during the period of drought in the years Khara and Nandana.
180	Do. ..	Do.	Do. ..	Śaka 1464, Nandana, Mithuna, ba. ashṭami, Tuesday, Rēvatī.	Do. ..	Registers a gift of 4,000 paṇam by Rāmabhaṭṭar-Ayyaṉ for offerings to the god when the image halted in the maṇḍapa built by him at Toṇḍamanāṟṟūr, during the Māśimakha festival. The temple authorities used the money for improving the tank and the land in the dēvadāna village Toṇḍamanāṟṟūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
181	On the same wall ..	Vijayanagara	Vīrapratāpa Krishṇa[rā*]ya-Mahārāya	Śaka 1434, Āṅgirasa, Phālguṇa, śu. 5.	Kannaḍa in Nāgarī.	Registers a gift of precious stones and ornaments to the god Kāḷahastīśvara by the king. See also No. 165 above.
182	Do ..	Do. ..	Vīrapratāpa Achyutarāya-Mahārāya ..	Śaka 1454 (expired), Nandana, Śrāvaṇa, ba. 10, Saturday, Rōhiṇī.	Do.	Contents same as in No. 157 above.
183	On the west wall (inside) of the second prākāra near the image of Kaṇṇappa-Nāyaṉār in the same temple.	Do. ..	Vīrapratāpa Sadāśivadēva-Mahārāya ..	Śaka 1489, Prabhava, Siṁha, śu. shashṭhī, Sunday, Śōdi.	Tamil ..	Incomplete. Registers a gift of money, for the expenses of the temple on the day of Kēdāraviga(ra?)ta festival on the bahuḷa-chaturdaśī day in the month of Puraṭṭāśi, by a certain dēvakanmi of the temple, for the merit of his parents. The amount was used by the temple authorities for improving the tank of the dēvadāna village Talaiyārivetṭu.
184	On a slab built into the floor of the shrine of the goddess in the same temple.	Do. ..	Krishṇarāya-Mahārāya ..	Śaka 1451	Do. ..	Fragment. Registers the setting up of the image of Tirumalēśvaram-uḍaiya-Nāyaṉār and the gift of 40 poṉ for its worship, for the merit of the king.
185	On the flooring round the same shrine.				Do. ..	Stones lost and misplaced. Seems to register the provision made for offerings to the god during the early-waking-up service.
186	On the west wall of the Kāśi-Viśvanathēśvara shrine in the same temple.			Durmati, Kārttigai, 10.	Do. ..	Registers the provision made to continue the supply of ghee for burning a perpetual lamp before the god Viśvēśvara-dēva under the orders of Mayilappa-Uḍaiyar, as the two persons originally responsible for providing the ghee had to leave the place.
187	On the north wall of the central shrine in the Tiruppagattīśvara temple at **Kallangudi**, Tirupputtur taluk, Ramnad district.			Prajōtpatti, Māśi 10	Do. ..	Fragmentary. Seems to record the grant of some lease of lands, on certain conditions, to the Naṭṭār of Pālaiyūr-nāḍu by Achchutappa Viśaiyadēvar, son of Śevvappa-Viśaiyālaiyadēvar, the araśu of Śūraikkuḍi, who bears a few birudas.
188	On the west wall of the same shrine			Plavaṅga * * * ..	Do ..	Fragmentary and much damaged. Mentions Śevvappa-Viśaiyālaiyadēvar and his śīrmai Pālaiyūr-nāḍu, wherein Tirukkaḷḷāṅguḍi was situated.
189	On the north wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkhara-dēva, "who was pleased to take all countries."	16th year	Do. ..	Incomplete. Mentions the temple of Tiruppattīśvaram-uḍaiya-Nāyaṉār at Tirukkaḷḷāṅguḍi alias Tiruchchirram-balanallūr in Pālaiyūr-nāḍu.
190	On the south wall of the same maṇḍapa.	Do. ..	....Pāṇḍyadēva ..	20th year, śu. daśami, Wednesday.	Do. ..	Fragment. Seems to record some order of the chief [Gāṅ]gēyarāyaṉ to the residents of several villages about the dues payable by them on their lands.
191	On a pillar in the same maṇḍapa ..	Do. ..	Kulaśēkharadēva ..	30th year, Arpaśi ..	Do.	Records that this pillar in the maṇḍapa of Tiruppattīśvaram-uḍaiya-Nā[yā*]ṉār was the gift of Kuṉṟattūruḍaiyāṉ Piḷḷaiyār-Nāyaṉ alias Nalladariyum-Perumāḷ of Māttūr alias Vīra-Pāṇḍyapuram in [Tēvū]r-nāḍu.
192	On the north wall of the mukha-maṇḍapa of the Maṅgaināthēśvara temple at **Piranmalai**, same taluk and same district.			Śaka 1452, Vikriti, Māśi 20, chaturdaśī, Wednesday, Aviṭṭam.	Grantha and Tamil.	Records a sarvamānya gift of land in a dēvadāna village of Nallamaṅgaibāgar-Nāyaṉār at Tirukkoḍuṅguṉṟam in Tirumalai-nāḍu, to a certain Āvachakanāyaṉ Alaṅkāra-Nambi of the Kauśika-gōtra, by the assembly of Maṭṭiyūr alias Nṛipaśēkhara-chaturvēdimaṅgalam, on the day of Śivarātri.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
193	On the same wall ..	Vijayanagara	Vīrapratāpa Achyutadēva-Mahārāya	Śaka 1452, Vikṛiti, Uttarāyaṇa, Hēmaṛitu, Makara,[ba.]pañchami, Rēvati, Wednesday, Siddhayōga, Saṁkrama[ṇa*].	Tamil ..	Records another gift of land to the same individual by Pāṇḍināṭṭu-Mudaliyār alias Īśānaśivan, who is called Pāṇḍimaṇḍalādhipati and is said to have been a disciple (?) of the Bhikshāmaṭha-santānam alias Lakshādhyāyi-santānam of the Kallār-maḍam situated to the north of Tirukkoḍuṅguṉṟam alias Dakshiṇa-Kailāsam in Tirumalai-nāḍu.
194	On the north wall of the cellar near the entrance of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	32nd year, Makara, śu. . . .	Do. ..	Records an undertaking by the Śrīpaṇḍārattār of the temple to burn sixty twilight lamps every evening in the shrines of Tirukkoḍuṅguṉṟam-uḍaiya-Nāyaṉār and Nallamaṅgaiyār for 300 sheep received by them from a certain Koṉṟaiśēr-muḍiyaṉ Tirunelvēliyuḍaiyāṉ alias Taichchavēḷaikkāraṉ of Rājavallapuram in Kīḻvēmbu-nāḍu.
195	On the south wall of the platform called Nālukālpīḍam at the same entrance.	Sāḷuva ..	Immaḍi-Mahārāya Dharmarāya.	Śaka 1424,[Ru]dhirōdgāri, Siṁha-ravi.	Do. ..	Damaged. Records a sarvamānya gift of land for offerings and worship during the Tipparaśayyaṉ-śandi instituted by a certain Eppuli-Nāyakkar in the temple of Nallamaṅgaipāgar at Tirukkoḍuṅguṉṟam alias Dakshiṇa-Kayilāyam.
196	On the west wall of the Sundara-Pāṇḍiyaṉ-maṇḍapa in the same temple.			Śaka 144[5], Chitrabhānu, Arpaśi, 1, Vishu, śu. ēkādaśi, Sadaiyam, Siddha yōga, Wednesday.	Grantha and Tamil.	Registers a grant of land and of some privileges in the temple on special festival occasions to a certain Śāraṅgapāṇi-Bhaṭṭa son of Puḷḷamaṅgai Araṇḍā[ṅ*]gi-Appaṉ Āravamudar.
197	On the same wall ..			Raudri, Mār[gaḻi] 26.	Tamil ..	Records the tax-free gift of a dēvadāna land and a house to a certain Irāyūr Śabarirāja-Bhaṭṭa by the managers of the temple of Tirukkoḍuṅguṉṟam-uḍaiya-Nāyaṉār as Adhyayanāṅga to the temple of Nallamaṅgaipāgar, in obedience to the order of the king (Udaiyavar) issued sometime previously. The characters seem to belong to about the 14th century.
198	On the south wall of the same maṇḍapa.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	34th year, Mithuna, śu. tritīya, Wednesday, Punarpūśam.	Do.	Records an agreement by the Śrīpaṇḍārattār of the temple that they would burn 157½ twilight lamps every night in the mahā-maṇḍapa, built by the person mentioned in No. 194 above, with the ghee supplied from the 787 sheep received from him in separate batches on three previous occasions.
199	On the same wall	Vijayanagara	Mahāmaṇḍalēśvara Veṅkaṭapatirāya ..	Śaka 1512, Khara, Kārttigai 29, Sunday, ashṭami, Uttiram.	Do. ..	Damaged. Seems to record a gift of money and land for the maintenance of a maṭha attached to the temple of Maṅgaipāgar on the hill, by a lady of Tiruchchirāppaḷḷi (Trichinopoly) at the request of a certain Tirunāvukkaraśu-paṇḍāram of Maṭṭiyūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
200	On the same wall ..		Tribhuvanachakravartin Kōnērinmaikoṇḍāṇ.	5th year, Puraṭṭādi	Tamil	Records the remission, for providing for perpetual lamps, of taxes on the lands at Pūdikuḍi in Śoḷa-Pāṇḍya-vaḷanāḍu which had been granted as a dēvadāna to the temple of Tirukkoḍuṅguṉṟam-uḍaiya-Nāyaṉār in the days of Ayyaṉ-Perumāḷ. The assessment due on the land to the temple was also fixed.
201	Do. ..	Vijayanagara	Kṛishṇadēva-Mahārāya, "who was pleased to come out (glorious) after taking all countries."	Śaka 1440, Saumya (wrong), Uttarāyaṇa, Mithuna, ba. amāvāsyā, Tuesday, solar eclipse.	Do.	Registers the gift of the village of Mēlūr in Śoḷa-Pāṇḍya-vaḷanāḍu as a tax-free tirunāmattukkāṇi to god Nallamaṅgaibāgar at Tirukkoḍuṅguṉṟam by Ponnambalanātha-Toṇḍaimāṉār, the chief of Arandāṅgi, for offerings and worship to the deity during the morning service instituted in his name in the temple. He claims a number of birudas, one of them being "he who levied tribute from Ceylon in seven days."
202	Do. ..		Tribhuvanachakravartin Kōnērinmaikoṇḍāṇ.	9th year, Tai ..	Do. ..	Records the grant of the taxes on certain lands in the villages of Kaṇṇamaṅgalam alias Tiruveṇkāvuḍaiya-nallūr and Amāgamaṅgalam alias Mudalināyaka-nallūr to provide for the ardhayāma service called Tāḷvuśeyyādanśandi in the temple of Koṉṟāṇḍa-Nāyaṉār. Mentions the temple of Sundaraśōḷēśvaram-uḍaiya-Nāyaṉār at Śūraikkuḍi.
203	Do. ..		Do. do.	9th year, Vaigāśi ..	Do ..	Records the remission of taxes on the lands at Karaiyakuḍi alias Vāṇarāyanallūr and from other sources due from a certain Ārkāḍukiḷaṉ Tiruveṇkāḍuḍaiyār alias Vāṇadharāyar for offerings and worship during the spring festival (vasantan-tirunāḷ) instituted in the temple by him. Mentions the coin rāśi-poṉ.
204	Do. ..	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya ..	Śaka 136[3*], Raudri, Karkaṭaka, śu. daśamī, Wednesday, Viśākha.	Do. ..	Registers a gift of the village of Kāṉūr Mu[ch]chuṇḍai-ūr in Pudukkōṭṭai-śīrmai, a sub-division of Ponnamarāpadi-nāḍu as a "taṇḍiraiyili-māṉyam," to a servant of the temple, by a certain Sērmaṉar-Ayyaṉ, for providing for perpetual lamps and unguents in the temples of Tirukkoḍuṅguṉṟam-uḍaiya-Nāyaṉār and Nallamaṅgaipāgar.
205	On the south and east walls of the same maṇḍapa.			Śaka 1565, Pramādicha (wrong), Vaigāśi.	Grantha and Tamil.	Records a gift of land for the expenses of worship and offerings to the god at the service instituted in the temple by the merchants of Aruviyūr.
206	On the east wall (inside) of the same maṇḍapa.			Śaka 15[20], Viḷambi, Tai 10	Tamil ..	Damaged. A similar gift of land by a certain Tuvarāpadi-vēḷār-Ayyar for the ardhayāma (midnight) service during the days of śikaraṇam (eclipse ?).
207	On the south base of the Lakshmī-maṇḍapa in the same temple.	Sāḷuva ..	Immaḍi-Naraśiṅgrāya ..	Raudri, Uttarāyaṇa, śu. ashṭamī, [Friday], Rēvatī.	Do. ..	Built in at the beginning and damaged. Records a gift of tax-free land in Tipparāśapuram in Piraṉmalai-śīrmai by Eppili-Nāyakkar, for the merit of Ayyaṉ-Tipparāśar-Ayyaṉ, to three Brāhmaṇas (for the recitation of the Vēdas in the temple).

C.—Stone inscriptions copied in 1924 —*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
208	On the west wall of the Dakshiṇāmūrti shrine in the same temple.	Pāṇḍya ..	Jaṭāvarman alias Tribhu[va]nachakravartin Vīra-Pāṇḍyadēva.	9th year, Mīna, ... pañchadaśī, [Sunday], Makha.	Tamil ..	Records an agreement given by the temple servants to a certain Tirukkoḍuṅguṉṟamuḍaiyāṉ Śivaneṟikaṭṭinār of Aruviyūr alias Kulaśēkarapaṭṭaṇam in Kēraḷaśiṅga-vaḷanāḍu that they would provide for the daily offerings and worship of the image of Tiruñānampeṟṟa-Piḷḷaiyār set up by him, and for special offerings and the recitation of Tēvāram, for twilight lamps and for the procession of the deity on festival days, out of the ten āṇai-achchu they had received from him some time previously for the repairs of the Alaivilañjādāṉ-tirumaṇḍapam.
209	On the west wall of the kitchen (inside) in the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + 1 + 1st year ..	Do. ..	Begins with the introduction பூமலர்திருவும், etc. Records the royal order made at the request of Malavarāyar, making a tax-free gift of the village of Naḍamaṅgalam in Vikramarāma-vaḷanāḍu, for the maintenance of a maṭha called Śrī-Pārvati-maḍam built at Tirukkoḍuṅguṉṟam in Puṟamalai-nāḍu by a certain Īśānaśiva-Rāvaḷar the disciple's disciple of Śrī-Dēśikēndra of the Gōḷakīvaṁśa and the Lakshādhyāyi-santāna in the Āryāvarta country.
210	On the same wall ..		Tri[bhuvanachakravartin] Kōnēriṉmai-koṇḍāṉ.		Do. ..	Built in by a cross wall about the beginning. Records the same transaction. The royal order pertaining to it was now communicated to the donee.
211	Do. ..	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	8 + [1] + 1st year	Do. ..	Begins with the introduction பூமலர்திருவும், etc. Built in similarly and damaged. Records the actual effect given to the royal order mentioned above, by the king's officers who formally handed over the tirumugam (order) of prince (Piḷḷaiyār) Aḻagapperumāḷ and of the king (Perumāḷ) together with the Tiruvāykkēḷvi and Uḷvari to the donee.
212	On the south wall of the same kitchen.	Sāḷuva ..	Immaḍi-Naraśiṅgarāya Dharmarāya ..	Śaka 1422, Raudri, Uttarāyaṇa, Hēmantaṟitu, Pushya 1, śu. ashṭamī, Sunday, Rēvatī, Makara-saṁ[kranti].	Do. ..	Registers a gift of the village of Vēṅgaikuḷam alias Tipparāyapuram in equal shares to five Brāhmaṇas of Puṇalūr in Puṟamalai-nāḍu by Eppuḷi-Nāyakkar, for the merit of Ayyaṉ Tipparaśar-Ayyaṉ.
213	On the same wall ..	Do. ..	Do. ..	Śaka 142[2], [Raudri], Uttarāyaṇa, Mēsha, Monday, ēkādaśī, Makha.	Do.	A similar gift of the village Kiḻaikkūḍalūr by the same person, as a maḍappuṟam, to Pāṇḍimaṇḍalādhipati Pāṇḍinaṭṭu-Mudaliyār of the Bhikshāmaṭha-santāna alias Lakshādhyāyi-santāna and the Gōḷakī-maṭha, who was the presiding pontiff of the Aṟubattumūvaṉ-tirumaḍam at Tirukkoḍuṅguṉṟam alias Dakshiṇa-Kailāsam.
214	On the east wall of the Viśvanātha shrine in the same temple.		[Tribhuvanachakra]vartin Kōnēri[ṉmai-koṇḍā]ṉ.	28th year, 120th day.	Do. ..	Records the grant of the hereditary right of Māḍāpattyam (management) over the temple to two individuals.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
215	On the east and north walls of the same shrine.			Śaka 1424, Dundubhi, Uttarayaṇa, ** chaturdaśi, Friday.	Grantha and Tamil.	Damaged. Records a gift of land by a certain Naraseyyan, son of Vanni[gari]-Nāyakkar, for offerings to certain images including those of Chaṇḍēśvara and Rishabhadēva which he had set up in the temple.
216	On the west wall of the verandah in front of the Bhairava shrine in the same place.	Pāṇḍya ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva, 'who, having taken Īḻam, Koṅgu and Chōḷa-maṇḍalam, and conquered his able enemy (vallāṉ) was pleased to perform the anointment of heroes and the anointment of victors at Perumbaṟṟappuliyūr.'	17th year, Mithuna, ba. saptamī, Wednesday, Uttiraṭṭādi.	Tamil ..	Records a gift of 56 cows for burning 20 lamps daily from twilight to midnight (ardhayāma) at the southern entrance of the Tirunāvukkaraśu-tirumaṇḍapam on the west side of the temple, by a native of Kuṟundagai-nāḍu.
217	On the north side of the steps known as Padineṭṭāmpaḍi in the same temple.	Vijayanagara	Vīrapratāpa Achyutayadēva-Mahārāya Dharmarāya.	Śaka 14[61], Vikāri Dakshiṇāyana, Grīshmaṛitu, Karkaṭaka, ba. ēkādaśī, Friday, Rōhiṇī.	Do. ..	Seriously damaged. Seems to record a gift to the temple by Rāmappa-Nāyakkar-Ayyaṉ, son of Basuvaṇa Nā[ya]kkar, for the merit of the king.
218	In the same place ..			....	Sanskrit (in Grantha) and Tamil verse.	Records that Bhuvanēkavīra, called also Rājanārāyaṇa, built this high and spacious gōpura in the temple of Chaṇḍādripati (Śiva) called Koḍuṅguṉṟar in the Tamil portion.
219	Do. ..		Tribhuvanachakravartin Kōnē[rimē]l-koṇḍāṉ.	33rd year, 152nd day, Margaḻi.	Tamil ..	Records the gift of the taxes from the surrounding (?) villages, to the temple, for the puluguśattu (civet coating) to the images of the god and the goddess.
220	Do.				Do. ..	Damaged. Mentions the same transaction and records the entry made of it in the register of tax-free lands.
221	On the south side of the same steps.			Śaka 1463, Manmatha (wrong), Arpaśi 20, navamī, Punarpūśam, ba. Wednesday, Amṛitayōga.	Grantha and Tamil.	Damaged. Seems to record the confirmation of the kāṇiyāṭchi right over some dēvadāna lands with all their income, exclusive of the land-grants already made to other donees, by Kaśavaṇa-Nāyakkar Ellappa-Nāyakkar, the agent of Achyutarāya-Nāyaka.
222	In the same place	Vijayanagara	Achyutarāya-Mahārāya," who was pleased to take Īḻam, Tembuḷai (?), Irādayarnāyaṉ-paṭṭaṇam and all other countries."	Śaka 146[1], Vilambi, Puraṭṭādi, [1]2.	Tamil ..	Records the gift of the village Aruviyūr alias Kulaśēkara-paṭṭaṇam in Kēraḷaśiṅga-vaḷanāḍu, excluding other previous grants in it, to the temple of Nallamaṅgaipāgar for the merit of the king by his agent Rāmappa-Nāyakkar.
223	Do. ..			Viḷambi, Puraṭṭādi, 12.	Do. ..	Records a sarvamānya gift by the temple, of a dry land as the tirukkaivaḷakkam (honour?), together with the remission of āḷvari tax granted to a certain Pākkamuḍaiyār Āvuḍaiyār alias Periyaśeṭṭiyār of Aruviyūr, by the officer mentioned above.
224	Do. ..	Vijayanagara	Veṅkaṭapatirāya (I) ..	Śaka 1510, Sarvadhāri, [Uttarāyaṇa, Āṇi 1]6, Viśākha, Sunday, prathamā.	Do. ..	Records a gift by purchase of two villages in Neḍuvayal-śīrmai as a dēvadāna to the temple by a certain Kaḷiyugattu-Meyyar alias Toṭṭippiḷḷai of Śiṟudai-ūr in Sōḷa-Pāṇḍya-vaḷanāḍu. Gives the names of the king's predecessors from Immaḍi Naraśiṅgarāya and a number of birudas assumed by the king, among which occur those of Achyutarāya mentioned in No. 222 above.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
225	On the east side of the gōpura in front of the same temple.	....		Śaka 1610, Śukla, Śittirai 15.	Grantha and Tamil.	Registers a sale of land at Śōḻamādēvi belonging to the temple for 40 paṇam to a certain Tiruvamuḍaiya-Mudaliyār of Maṅgambūr in Toṇḍai-maṇḍalam who endowed it back for the midday service of the god Maṅgaināyaka-svāmi.
226	In the same place	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin [Su]ndara-Pāṇḍyadēva.	....Mārgaḻi, 27 ..	Tamil	Much damaged. Seems to record a gift of land to the temple by a certain Sundaran Śeḻiyadaraiyaṉ of Veṉkaṭṭu-kkōṭṭam for burning two twilight lamps on the west side of the Buvanēkavī[raṉ]....[vā]śal.
227	On the west side of the same gōpura.			Śaka 1662 (wrong), Sādhāraṇa, Tai 30.	Grantha and Tamil.	Damaged. Registers a sale of temple land similar to that mentioned in No. 225 above, for 30 paṇam to a certain individual of Paḻayanūr in Toṇḍa-maṇḍalam for special worship on festival days (viḻāpūśai) in the temple.
228	In the same place	Pāṇḍya ..	Māṟavarman alias Tribhuvanacha[kravartin Kulaśē]kharadēva, "who was pleased to take [all countries]."	[40]th year, Kārttigai, Friday, ashṭamī.	Tamil ..	Records a gift of 200 paṇam by a certain Ādi-Nāyaka of Teliṅgakulakālapuram in Kōnāḍu alias Kaḍalaḍaiyad-ilaṅgaikoṇḍa-vaḷanāḍu to the temple for burning two lamps at the steps built by himself near the Bhuvanēkavīraṉ-tiruvāśal.
229	On the south wall (inside) of the ardhamaṇḍapa of the goddess' shrine in the Ugragirīśvara temple in the same place.		Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ.	4th year ..	Do. ..	Right end obstructed by images. Registers a tax-free gift as dēvadāna of the village of Pulīūṟṟi alias Śīvallavanallūr in Tenkaḷavaḻi-nāḍu, to the temple, by the king, for the daily offerings and worship of the image of Āḻuḍaiya-Nāchchiyār Nallamaṅgaiyār at the request of Kāliṅgarāyar. Mentions the measuring rod Sundara-Pāṇḍyaṉ-kōl.
230	On the west wall of the Subrahmaṇya shrine in the same temple.		Do. do.	32nd year, 214th day Āṉi.	Do. ..	Gift of the village Ōḍiyanūr, as a tax-free dēvadāna, to the temple for providing unguents to the image of the god by a certain Aḻagiyāṉ Rājanārāyaṇadēvar.
231	On the same wall ..		Do do.	6th year, 214th day Māśi.	Do. ..	Gift of a tax-free land by a certain lady for offerings and worship to the image of Nāchchiyār Bōgamatti-Pūmulaiyāḷ which she had set up in the temple.
232	Do. ..	Pāṇḍya ..	Jaṭāvarman alias Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	[6]th year, Ka[rka]ṭaka, ba. Wednesday, ashṭamī, Rōśaṇi.	Do. ..	Records a gift, as dēvadāna to the temple, of 3 pieces of land in Pākkuḍi which had been purchased by two Kaikkōḷas, one a resident of Madurai, east of Maḍakkuḷam and the other of Tiruppūvaṇam east of Irāśiṅgaṉkuḷam. The taxes on the lands amounting to 120 paṇam in all were to be paid by them to the temple in monthly instalments.
233	On the south wall of the same shrine.	Do. ..	Kulaśēkharadēva ..	37th year ..	Do.	Gift of land in the village Dēvimaṅgalam by the assembly of Maruṅgūr-nāḍu as a maḍappuṟam to the maṭha in the premises of the Adiyamaḷagīśvaramuḍaiya-Nāyaṉār temple at Maṉṉukuṟichchi in the same nāḍu after obtaining royal sanction.
234	On the same wall ..	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, "who was pleased to take all countries."	36th year, Vṛiśchika, śu. daśamī, Tuesday, Uttiraṭṭādi.	Do. ..	Records the same transaction. Mentions that the gift was made as a naṭṭiraiyili for the maintenance of the maṭha which is stated to have been established during the stay at Maṉṉukuṟichchi of Mudaliyār Ēkāmradēvar of the Dakshiṇagōḷaki-maṭha of Tiruvārūr, who was living in the Vīradamuḍittāṉ-tirumaḍam at Tirukkoḍuṅguṉṟam.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
235	On a slab set up in front of the Veḷippiḷḷaiyār (Vināyaka) shrine in the same village.	Madura Nāyaka.	Vijaya-Raṅga Muddu-Śokkanātha-Nāyaka.	Śaka 1633, Nandana, Arpaśi 15.	Tamil ..	Records an order of the king's agents remitting the taxes due to the king on the villages belonging to the temple of Nallamaṅgaipāgasvāmi at Pirāṉmalai.
236	On a rock near a spring called Śivañjuṉai about a furlong west of the Maṅgaināthēśvara temple.			Śaka 1070 expired, Kaṉṉi.	Do. ..	Records that this sacred spring together with the stone parapet is the gift of a resident of Aḷagāpuri alias Śeḻiya-nārāyaṇapuram, who also cut out the steps for reaching the place and installed some figures of bulls on the parapet walls.
237	On a slab set up on the north side of the Tirupputtur-Kunnakkudi road near the 4th mile from the former.			Śaka 1587, Viśvāvasu, Tai 20, Friday, daśami, Anusha.	Do. .	Damaged and built in at the bottom. Records the gift of the village of Ichchakuḍi, by a certain Kumāra-Veṅgaḷa-Nāyakkar, for the maintenance of the service called Tiruvanandaṉ-kaṭṭaḷai in the temple of Tiruttaḷīśurattu-Nāyaṉār at Tiruppattūr, a brahmadēya in Kēraḷaśiṅga-vaḷanāḍu.
238	On a boulder near a well called Bhīmuḍiguṇḍlu on the Talāpu-koṇḍa (hill) near **Molleru**, Yellavaram division, Godavari district.				Telugu ..	Records that Vēmasamudram was constructed by Vuppula Hanmaya for the merit of Kāṭama-Reḍḍi Vēma-Reḍḍi.
239	On the left side of the eastern entrance into the Kuntīmādhava-svāmin temple at **Padmanabham**, Bimlipatam taluk, Vizagapatam district.			A. D. 1873 ..	Do. ..	States that in the time of 'His Highness' Vijayarāma-Gajapatirāja-Mahārāja terraces and other additions were made to the temple during the regime of the Divānji-Sāhēbu Penmetsa Jagannātharāju.
240	On a slab set up in a field known as Gōvindarājachēnu at **Peddapulipaka**, Bezwada taluk, Kistna district.				Do. ..	States that the pillar marks the boundary between the village Pulupāka belonging to the god Mailēśvara of Bejavāḍa and the village Yenumulakuduru.
241	On a slab lying in a field to the north-west of the same village.				Do. ..	States that the island (*laṅka*) extending from this stone up to the Kṛishṇā on the south belonged to the village Yenumalakuduru.
242	On two faces of a pillar lying in a mosque at **Gudur**, Bandar taluk, Kistna district.			Śaka 1312, Pramōda, Makara-Saṁkrama[ṇa].	Do. ..	Much damaged. Records the re-grant of a village by Balayarāja, son of Chāḷukya-Bhīma to the god Jaladhīśvara of Ghaṇṭasāla.
243	On another pillar lying in the same place.			Śaka 1458 (mistake for 1468), Parābhava, Āshāḍha, śu. 5, Thursday.	Do. ..	Damaged. Records the re-naming of the village Gumuḍūru as Raghupatipuram and granting it to some people, whose names are given, by Liṅgāla Kōśamanēniṅgāru by order of Rājādhirāja Kāvaṭi (Kāvēṭi?) Raghupatirāja.
244	On a slab set up in the same place			H. 1064 (= A. D. 1654).	Persian ..	A repetition of the text of the Shiite Durūd (cf. *Epigraphia Indo-Moslemica* 1915-16, page 26). The writing is in the Thulth style.
245	On the back of the same slab			H. 1063 (= A. D. 1653).	Do. ..	Written in the Naskh style. Records the death of a certain Hāshim of good habits and of angelic nature.
246	On another slab set up in the same place.	Bahmani ..	Sultan Quṭb Shah	H. 907 (= A. D. 1497).	Do. (Verse)	Written in the Nastā'līq script. Records the construction of the mosque by one Malik Nāyab (Lord Deputy) of the king.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
247	On a beam in the Lakshmīnarasiṁhasvāmin temple at **Avanigadda,** Divi taluk, Kistna district.			....	Sanskrit (verse) in Telugu.	Damaged. Verses in praise of the god Liṅgōdbhava. Mentions king Kṛishṇarāya.
	Nandigama taluk, Kistna district.					
248	On a slab lying in a field to the south-east of **Nandigama.**			Śaka 1250	Telugu ..	Much damaged. Mentions Chōḍa.
249	On a hero-stone set up near the same slab.			....	Do. ..	Records the death (?) of a hero called Jakā Baṅgaru-Reḍḍi.
250	On a pillar in the maṇḍapa of the Rāmaliṅgēśvarasvāmin temple in the same village.			Śaka 1600, Piṅgaḷa, Māgha, śu. 5, [Thursday].	Do. ..	Records the construction and gift of the maṇḍapa in the temple of the god Rāmēśvara of Nandigāma, by Vāsireḍḍi Rāmana-Dēśāyi.
251	On the same pillar			Do.	Sanskrit ..	Do. do.
252	On another face of the same pillar			Do.	Telugu (verse)	Do. do.
253	On a hero-stone set up to the south of the same village.			....	Telugu ..	Records the death of a hero called Pōtayya in a fight.
254	On a slab lying close to the stream at **Adaviravulapadu.**			Śaka 1164, Śubhakṛit, Vaiśākha, śu. 5, Thursday.	Do. ..	Records the gift of some lands made by some private individuals to the god Rāmanātha-Mahādēva of Rāvulapāḍu. Mentions Chāgi Manmarāja.
255	On a pillar lying near the Mādiga quarters at **Takkellapadu.**			Śaka 1595, Pramādicha, Bhādrapada, śu. 7, Sunday.	Do. ..	States that the pillar determining the boundaries of the villages of Nandigāma, Rāvulapāḍu and Takkeḷḷapāḍu was set up after Bhaṇḍāru Saravarāju, one of the Karṇams, walked over the boundary and settled it.
256	On a slab lying near the temple of Āñjanēyasvāmin at **Muppalla.**	....		Lost	Do. ..	Much damaged. Seems to record a grant of land. Mentions Dōraya.
257	On a slab lying under a tree to the north of the same village.	Chāgi	Manma-Pōta ..	Śaka 1179, Uttarāyaṇa-Saṁkrānti.	Sanskrit and Telugu.	Records the gift of 25 cows for a lamp to the god Rāmēśvara by Māṅka-Chamūpa, who was the son of Kommapāmbā and Kommana-Chamūpa and the servant of the king. These cows were assigned to a certain Bairabōyini Bommana and his descendents, who were to maintain the lamp in the temple.
258	On a broken slab lying in front of the Mallikārjunasvāmin temple in the same village.			Lost ..	Telugu (verse and prose).	Mutilated. Seems to record the gift of 55 'velleḍlu' (sheep ?) for a lamp to the god Bhīmēśvara by a servant of the Chāgi family.
259	On a slab set up in the ruined temple of Āñjanēyasvāmin at **Munagalapalli.**	Chāgi ..	Manuma-Chāgirāja ..	Śaka 1190, Vibhava, Uttarāyaṇa-Saṁkrānti.	Do	Records the grant of some lands to the god Bhīmēśvara-Mahādēva of Munabalapalli made by the king for the merit of his grandfather Pedda-Chāgirāja, his maternal uncle (?) Peddaya, his father Bhīmarāja and his mother Pāruvatīdēvi.
260	On a slab lying near the tank-bund in the same village.			Śaka 1214, Nandana.	Do.	Mutilated and damaged. Seems to record the construction of a pond and the grant of some lands by a certain Pinnayaṅgāru. The village is called Munumalapalli.
261	On a slab lying in the fence of a house in the same village.			Śārvari, Vaiśākha, śu. 13, Wednesday.	Do.	States that the images of the heroes Ayapa-Vīrulu (cut on the stone) were installed by Bilugulu Chennapa.

C.—Stone inscriptions copied in 1924—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
262	On a broken pillar lying near the image of Āñjanēyasvāmin at **Kanchala.**	Chāgi ..		Śaka[1]107, [Mā]rgaśira, ba . . daśi, Thursday.	Telugu ..	Mutilated and damaged. Seems to record a gift by Malli-Nāyaka for the merit of his parents. Refers to Mahāmaṇḍalēśvara . . . Sāgirāja.
263	On another broken pillar lying in the same place.				Do. ..	Mutilated. Records a grant of land to the god Indranātha-Mahādēva by a private individual. Seems to refer to [Kākatī]ya Gaṇapatidēva.
264	On the same pillar	[Chāgi] ..	Mahāmaṇḍalēśvara Dōrayarāja		Do. ..	Incomplete and mutilated. Seems to record a gift to the god Rāmēśvara-Mahādēva of Kañchcharla by Malli-Nāyaka of the Vippara family for the merit of the king.
265	On a pillar set up in front of the Vēṇugōpālasvāmin temple at **Magallu.**			Śaka . . . śu. pañchamī, Thursday.	Sanskrit and Telugu (prose and verse).	Damaged and mutilated. Records the gift of some lands as well as 110 sheep for burning two lamps to (the god) Gōpāladēva of [Mā]ṅgallu, by Nārisetti, Bhairisetti and Rāmisetti, sons of Bacchu Sūraya, for the merit of Kākatīya Gaṇapatidēva.
266	On the same pillar				Telugu (verse)	Records that Bacchu Sūrya granted some lands and a garden to the god Gōpāla of Māṅgallu. Refers to Anavōta.
267	Do.				Do.	Damaged. Seems to record the dedication of his daughter to (the service of) the god Gōpāla by Muppi-Reḍḍi and a gift of two cows and a plate for ārati (waving lamp).
268	On a slab set up near a well in front of the Śiva temple at **Jonnalagadda.**				Do.	Do. Refers to a Vaiśya who belonged to Penukoṇḍa and to the Sūrukola-gōtra.
269	On a pillar set up in the Āñjanēyasvāmin temple at **Konakanchi.**	[Velanāṇḍu]	Rājēndra-Chōḍa ..	Śaka 1068	Sanskrit (verse) and Telugu.	Records a grant of 60 nivartanas of land by Pōta for offerings to the god Śrīkaṇṭha of Koṇḍakañchi.
270	On the same pillar	Chāgi ..	Mahāmaṇḍalēśvara Pōtarāja, 'ruling at Guḍimetta'.		Telugu	States that Karrema-Setti and Kurivi-Setti, sons of Appi-Setti plastered the temple of Narēndrēśvara, installed the images of the gods Nārāyaṇadēva and Brahmadēva, plastered the shrines of the Parivāra-dēvatas and made grants of lands for offerings to the gods. It further states that Kurivi-Setti of the "Teliki One Thousand" community of Bejavāḍa made a gift of two rows of lamps (to the temple).
271	Do.				Do. ..	Much damaged. Seems to register a gift of land for offerings to the god Narēndrēśvara of Koṇḍakañchi by some chief (name lost) who was the lord of Kōḍūrpura and who belonged to the Kāśyapa-gōtra and the Solar race.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
272	On a slab set up in front of the maṇḍapa opposite the Śiva temple in the same village.			Pushya, śu. 1 ..	Telugu ..	Registers the installation of a lamp-pillar by Vēdana of Chempūru to the god Hanumanta of Koṇakañchi.
273	On three pieces of a broken slab lying in front of the Śiva temple at **Navabupeta**.	Chāgi ..	Pōtarāja ..	Śaka 1152, Tāraṇa Vaiśākha, śu. 1, Thursday.	Do. ..	Registers the gifts of lands in various places made by the king and Chāgi Gaṇapatidēva to the god Svayambhudēva of Kuṛukūru.
274	On a broken pillar lying in the same place.	Do. ..	Do. ..	Do.	Do. ..	Registers the gifts of some lands made by the king and Chāgi Gaṇapadēva to the god Sōmanātha of [Ku]ṛukūru. Also records a gift of lands by some private persons for burning lamps (in the temple).
275	On a pillar set up to the south of the same temple.	Do. ..	Do. ..	Do.	Do. ..	Registers a grant of land by the same chief to the god Sva-[ya*]mbhunātha of Kuṛukūru. Also states that Liṅgama the ānati of Sōmaya-Sāhiṇi, granted some lands for rice offerings to the god, on Thursday, ba. 14 of Pushya in the (following) year Khara.
276	On the same pillar			Śaka 1216, Jaya, Āshāḍha, śu. 12.	Do. ..	Registers a gift of lands by purchase to the god Mahādēva by Liṅgama.
277	On a slab set up in front of the Āñjanēyasvāmin temple at **Peddavaram**.			Śaka 1[23]6, Ānanda, Āshāḍha, ba. 5, Tuesday.	Do. ..	Damaged. Seems to record a grant of land and one perpetual lamp by certain individuals to the god Rāmanātha of [Ira]rūru.
278	On a slab set up near a well in Oḍḍagūḍem at **Penuganchiprolu**.			Śaka 1542, Raudri, Kārtika, śu. 10, Thursday.	Do. ..	States that a well was built by Akirāju, son of Komarāju Kāḷamarāju, as a dedication to the god Narasiṁha.
279	On a broken Nāga-pillar in the house-site of the late Mr. K. V. Lakshmana Rao in the same village.	Chāgi ..	Dōra, son of Bhīmarāja ..	....	Telugu and Sanskrit.	Damaged. Records the installation of the image of Yēlēśvara-Mahādēva by Dōra who was ruling over the Nātavāḍi country and the grant of some lands on the other bank of the river Munna for the daily offerings of the god.
280	On a pillar set up in the Kāśī-Viśvēśvarasvāmin temple at **Anigandlapadu**.			Śaka 1131, Śukla, Āśvayuja, śu. 2, Wednesday.	Telugu ..	Registers a gift of lands made to the temple of Gōkīśvara by Mahāmaṇḍalēśvara Ivani-Kaṇḍrāḍi Kēśavarāja of the Durjaya-kula who was 'the lord of Bhōgapura.'
281	On the same pillar			Do.	Do. ..	Registers a grant of land to the god Mallikārjuna of Mūlasthāna for daily offerings by the chief mentioned in No. 280 above.
282	Do.			Śaka 1096, Jaya, Vaiśākha, śu. 15, Thursday.	Do. ..	Registers a grant of land made for offerings to the god Paṇḍīśvara by Kēti-Nāyaka.
283	On a pillar lying in the temple of Chandramauḷīśvarasvāmin at **Anumanchipalli**.	Chāgi ..	Manma-Gaṇapati ..	Śaka 1182, Raudri, Phālguṇa, śu. ashṭami, Thursday.	Sanskrit (verse)	Damaged. Gives the genealogy of the Chāgi family down to Manma-Gaṇapati. Records that Sōmayāji Bhāskara, son of Annimañchi Kumārasvāmi-Yajvan and grandson of Chēvalīndra-Yajvan of the Śrīvatsa-gōtra who had performed the Jyōtishṭhōma and other sacrifices, installed an image of Śiva known as Chāgi-Manma-Gaṇapēśvara after the chief and that the chief made a gift of lands for the daily offerings and worship of the god.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
284	On another pillar lying in the same place.	Chāgi ..	Tyāgi-Pōta	Śaka 1131, Śrīmukha.	Sanskrit (verse)	Records that the chief dug a canal resembling the river Kāvērī from the Kshīranadī and founded an agrahāra called Pōtāvura and that Annimañchi constructed a temple of Śiva and granted some lands for offerings in it.
285	On a dhvajastambha in front of the Āñjanēya temple at **Jayantipuram.**			Śaka 1528, Plavaṅga, Śrāvaṇa, śu. 5, Saturday.	Telugu ..	States that a certain Appili-Reḍḍi set up the Garuḍa-stambha with the permission of his paternal uncle Peda Bachchi Pina Timmāreḍḍi. Also states that a certain Veṅkanna, reinstalled the image of Āñjanēya.
286	On a slab set up in front of the Ōṅkārēśvarasvāmin temple at **Kavutavari Agraharam.**			Śaka 1670, Vibhava.	Sanskrit (verse)	Registers the grant of the village Narasiṁhanagarī on the bank of the Kshīranadī to Sūryanārāyaṇa-Yajvan of the Kauta family and the Kāśyapa-gōtra by Nṛisiṁha-Nṛipati of the Vallūṭla-gōtra and the Vāsireḍḍi family. It also records the construction of the temple of Ōṅkāra-Sadāśiva and Gaṇapati in the village in the year Hēviḷambi by the members of the Kauta family and the grants made by them for the worship of the gods. Refers to king Rāma of this family.
287	On a stone lying in front of the karnam's house at **Kokkireni.**	Kākatīya ..	[Mahāmaṇ]ḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1236, Āna[nda], Chaitra, śu. 1, Sunday.	Telugu ..	Much damaged. Seems to enumerate the taxes payable by the several communities. Mentions Kāmaya Boppaniṅgāru.
288	On a slab set up in the Śiva temple at **Amaravaram.**			Śaka 1753, Vikṛiti, Phālguṇa, śu. 5, Tuesday; Fasli 1240.	Do. ..	Registers the grant of lands made to the temple of Amaraliṅgasvāmin at Amaravaram by Mantripragaḍa Sīnayya and others who were the Zamindars of the Liṅgagiri Paragaṇa.
289	On a slab set up in the back yard of the archaka's house in the same village.	Kākatīya ..	Lost	....	Sanskrit ..	Damaged. Mentions Rudramahādēvī, Mantri Kōta and Rudraya.
290	On the dhvajastambha in front of the Āñjanēya temple at **Nelamarri.**			Śaka 1563, Vṛisha, Śrāvaṇa, śu. 2, Friday.	Telugu ..	Records the gift of the Garuḍa-pillar by Appana-Gōvinda, son of Yellapa Mallaya.
291	On a broken pillar lying near an image of Āñjanēya at **Taduvayi.**			Śaka 122[6], Plavaṅga, Śrāvaṇa, śu. 12, Thursday.	Do. ..	Mutilated and damaged. Seems to record a gift of land, a mango garden and a well for a water-shed by Sūri-Seṭṭi to the god Chennamallinātha of Tāḍuvāyi.
292	On a pillar lying near a well in a field to the west of the same village.	Kākatīya ..	Rudradēva-Mahārāja	....	Do. ..	Damaged. Registers the grant of lands made to god Mallikārjuna of Tāḍuvāyi by Kaṭ-Reḍḍi for the merit of the king and of Kākatīya Gaṇapatidēva.
293	On a slab set up on the bund of a tank called Maddalacheruvu in the same village.			Śaka 1514, Vijaya, Mārgaśira, śu. 13, Thursday.	Do. ..	States that Peddi-Seṭṭi, son of Kaṭikamu Malli-Seṭṭi, built two tanks at Tāḍuvāyi one of which was for the merit of his mother Taḷḷama and named as Siṅgisamudram after her daughter Siṅgama.
294	On a slab set up on the bund of the tank called Yerracheruvu in the same village.			Do.	Do. ..	States that the same person built another tank to the west of the village and named it Mallasamudram after his father Mali-Seṭṭi.
295	On a tomb to the east of **Madhavaram.**			A. D. 1844, April, 10.	English ..	Records the death of Captain Henry Longford Burleigh of the 11th Regiment, N.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
296	On a slab lying in the Zamindar's residence at **Nadigudem**.	Kakatiya ..	Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1222, Śarvari, Kārtika, śu. 15, Friday.	Telugu ..	Registers a grant of some lands and money by the people of Taḍuvayi and of Nēlamarri to the god Channa-Mallikārjuna of Taḍuvayi for the merit of Mahāsāmanta Cheṟuku Jagaddāḷu Māraya Ganapaya-Reḍḍi. Also records a gift of a garden to the same god for lamps.
297	On the same slab ..			Śaka 1228, Plavaṅga, Śrāvaṇa, śu. 12, Thursday.	Do. ..	Registers a grant of land to the god Chenna-Mallikārjuna, while Mahāsāmanta Cheṟuku Jagadāḷu Annama-Reḍḍi 'was ruling the earth', by Allu Sūri-Seṭṭi.
298	On a pillar lying in the same place	Kakatiya ..	Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja.	Śaka 1236, Ānanda, [Śrē]shṭha, ba. 10, Friday.	Telugu and Sanskrit.	Registers a grant of land by Mahāsāmanta Cheṟuku Jagadāḷu Annama-Reḍḍi and another with the consent of the people of Taḍuvayi for offerings and worship of the god Mailāradēva of the village.
299	On a slab set up near the Mutyalamma temple at **Budavada**.			Śaka 1367, Krōdhana, Śrāvaṇa, śu. 7, Wednesday.	Telugu ..	Records that an image of Gōpayya (i.e., Gōpāla) was installed and that some lands were granted to the god by Dachchibōyani Teluṅgarēṇḍu and his younger brother.
300	On a slab set up in front of the central shrine in the Muktīśvarasvāmin temple at **Muktiyala**.	Chagi ..	Tyāgi (i.e., Chāgi)-Pōta ..	Śaka 1121, Solar-Eclipse.	Sanskrit ..	Gives the genealogy of the Tyāgi family from Durjaya down to Tyāgi-Pōta (II), and records that the king granted the village Mukti for the daily offerings of the god Muktīśa-Mahēśvara, 30 cows and a crown made of precious stones.
301	On the same slab ..	Do. ..	Narasiṁhavardhana Chāgi-Pōta		Telugu ..	Damaged and incomplete. Records that the king constructed the temple of Muktīśvara, erected golden pinnacles over the shrines of Tripurāntaka, Kaśmīra-Mallēśvara, Viśvanātha and Chōḍa-Nārāyaṇa, built a tank called Chāgi-Pōtasamudram for the god Narasiṁha at Jiṁhari (i.e., Siṁhāchalam), installed the image of Nandikēśvara in front of the god Mallikārjuna at Śrīparvata and granted the villages of Kambhampāḍu, Muchchintalu and Būdapāḍu as dēvabhōgas and agrahāras to Brāhmaṇas in Naṭavāḍi, etc.
302	On a pillar in the Kalyāṇa-maṇḍapa of the same temple.			Śaka 1129, Mēsha	Sanskrit ..	Records the gift of 25 cows for burning lamps to the god Muktīśa-Mahēśvara made by king Kēśava the lord of Īvani-Kaṇḍravāṭi.
303	On the same pillar				Do. ..	Gives the genealogy of the Īvani-Kaṇḍravāṭi family from Paṇḍa down to Kēśava (five generations).
304	Do. ..				Telugu ..	Records the gift of 25 cows made by Īvani-Kaṇḍravāṭi Kēśavadēva for burning lamps to Muktīśvara-Mahādēva. The chief is said to belong to the Durjaya-kula.
305	On a slab set up to the south of the same maṇḍapa.			Śaka [1]156, Kārtika.	Sanskrit ..	Mutilated. Seems to record a gift of lamp made by a member of the Durjaya family.
306	On a slab set up to the south of the central shrine in the Lakshmī-Narasiṁhasvāmin temple at **Vedadri**.			Śaka 1339, Hēmalambi, Śrāvaṇa, śu. 5, Thursday.	Telugu ..	Records that Sarakhumalu Jainadi-Vodeya, the younger brother of Mahāmaṇḍalēśvara Masunada Yēli Abību Nidāmalu-Maluka (who bears several titles) who was ruling Vodapalli-Vajīrubādu on the banks of the Krishṇā in the Eastern Country was deputed to govern Śrīraṅgarājakoṇḍa, and that he constructed a tank at Jainaḍipuram and a flight of steps from the Krishṇā up the Śrīraṅgarājakoṇḍa for the merit of himself, his brother, Pherōju-Sultānu and Khoṇḍālamma (?).

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
307	On the same slab ..			Śaka 1339, Hēmalambi.	Sanskrit and Telugu (verse).	Praises Yijidi-Maluku and his charities, narrated in No. 306 above.
308	On a slab set up to the left of the western entrance into the same shrine.			Śaka 1395, Vijaya, Phālguna, śu. 7, Wednesday.	Telugu ..	States that the image of the god Nrisimha at Vēdādri was reinstalled on this day by a certain Vennaya.
309	On a slab set up to the right of the same entrance.	Chāgi	Mahāmaṇḍalēśvara Tyāgi Manma-Gaṇapatidēvarāja.	Śaka 118[1], Prabhava, Jyēshṭha, ba. 15, Solar Eclipse.	Sanskrit and Telugu.	Mutilated at the top. Registers the grant of the village Vēmupalli for the offerings and worship of the god Pratāpa Nṛisimha at Narasiṁhatīrtha, made by the king on the bank of the Krishṇavenṇā river.
310	On a slab set up to the west of the same shrine.			Śaka 1548, Raktākshi, Āśvija, śu. Lunar eclipse, Pushkaratīrtha-puṇyakāla.	Telugu ..	Registers the re-grant of some grazing lands made by Aṅkala Appanaṅgāru to the learned men of Vēdādri and their descendants. The grant was made in the bed of the Krishṇavēṇī river.
311	On the wall to the left of the entrance into the Śiva temple at **Ravirala**.			Śaka 1740, Bahudhānya, Phālguna, śu. 13, Monday.	Do. ..	Records the installation of a liṅga and construction of the prākāra, gōpura, mukha-maṇḍapa, a well and the laying out of a garden for the god Kūḍali-Saṅgamēśvara at the confluence of the rivers Krishṇā and Kshīranadī, by a Vaiśya named Tōraṇāla Pullayya-Veṅkayya belonging to the Puṇakaśila-gōtra.
312	On the wall to the right of the same entrance.			Do.	Do. ..	Records the consecration of the charities, detailed in No. 311 above, by Nāgaliṅgam of the Peṇḍlikola-gōtra (perhaps in conjunction with the donor of that grant).
313	On a Nāga-pillar lying near a dilapidated mosque among the ruins of the fort at **Gudimetla.**	Chāgi ..	Dōrabhūpa ..		Sanskrit verse	Broken at the end. Gives a eulogistic account of the (Chāgi) Durjaya family from Muppa down to the king and states that Pōta the father of the king installed god Viśvēśa at (his own capital) Guḍimeṭṭa on the bank of the river Krishṇavēṇī.
314	On the same pillar	Kākatīya ..	Rudra-Mahārā[ja]	Śaka 1190, Vibhava, Māgha.... Śivarātri.	Telugu ..	Broken at the end. Records the grant of lands in Bētavōlu and Koṅgara made by Paṭṭa-Sāhiṇi Dādi Gannama-Nāyaka for offerings to the god Viśvanātha-Mahādēva of Gudimeṭṭa.
315	Do. ..			Śaka 1236, Ānanda, Māgha, ba. 14, Monday, Śivarātri	Do. ..	Broken at the end. Records gift of lands made by Kanamala Kannama-Nāyaka for daily offerings to the god Viśvēśvara-Mahādēva, for the merit of his parents. Gives a list of the articles to be supplied every day for the offerings
316	On another pillar lying in the same place.	Chāgi ..	Dōra	Śaka 1083	Sanskrit verse	Broken at the top. Records a grant of lands made by the King for offerings to the god Viśvēśvara and for the temple servants, for the merit of his father. Mentions the Nātavāḍi country.
317	On the same pillar			Śaka [1]215.....ba. ....Sunday, Solar Eclipse.	Do.	Mutilated and damaged. Seems to record a grant of land by Rudraya Tyāgi (i.e., Chāgi).
318	Do. ..	Kākatīya ..	Rudra-Mahārāja ..	Śaka 1213,.... Śrāvaṇa, śu. 15, Tuesday, Lunar [Eclipse].	Telugu ..	Damaged. Records grant of income from certain lands made by the king's commander Dādi Sōmaya-Sāhiṇi, son of Peddaya-Sāhiṇi to the god Viśvanātha-Mahādēva.

C.—Stone inscriptions copied in 1924—*cont.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
319	On a slab set up in the Ramaliṅgasvāmin temple at **Pokkunuru**.			Śaka 1175, Pramādicha, Jyeshṭha, ba. 8, Thursday.	Telugu ..	Records the gift of 25 cows made by Mruchcha Dāmi-Reḍḍi for a perpetual lamp in the temple of Rāmēśvaradēva of Pokkunūru, for the merit of his father Prōli-Reḍḍi and of his mother [Ja]llasāni.
320	On the back of the same slab ..			....	Do. ..	Records a gift of land made by Bōli-Seṭṭi for the offerings of the god Rāmēśvara-Mahādēva of Pokkunūru.
321	On a rock lying near the temple of Mutyālamma at **Babbellapadu**.			Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday.	Do. ..	Damaged. Records that a boundary dispute between the villagers of Guḍimeṭṭi and of Babillapāḍu was settled by Mēḍa Timinēṇḍu performing the ordeal of walking over the boundary carrying a fire-pot. Mentions Gōrkhān of Nandigāma Ṭhāṇam.
322	On a slab set up in front of the Pōturāju temple in the same village.			Śaka 1442, Vikrama, Āshāḍha, śu. 11, Thursday.	Do. ..	Registers the grant of a land at Babbillapāḍu in the Raṅgarājukoṇḍa-sīma made by Nāma Yaramnēḍu to the deity Pōtarāju of the same village.
323	On a slab set up in front of Mulakalapalli Krishnayya's house at **Totaravulapadu**.			Śaka 1395, Nandana, Kārtika, śu. 15, Thursday.		Registers the grant of the village Rāvulapāḍu, which was now re-named Anachipuram, made by Gajarāvu Chennkāli Annama-Nāyaka, to the god Mallikārjuna of Śrīparvata, for the merit of his mother Anachamma and of his family.
324	On a Nāga-pillar set up in the Lakshmīnarasimhasvāmin temple at **Zuzzuru**.			Śaka 1733, Prajōtpatti, Phālguṇa, śu. 10, Friday.	Do. ..	Records the construction of temples, maṇḍapas, gōpuras and prākāras in the two temples of Lakshmī-Nṛisimha at Yeguva (upper) and Diguva (lower) Tirumala, made by Rāja Kalavakolanu Veṅkaṭanṛisimharāya, son of Channarāya, and Ramaṇamāmbā and the grandson of Peddarāya of Svarṇnagiri-gōtra. Also registers the gift of a fixed share of all the grains (puṭṭi-kuñcha) grown in the villages of the Vijayagiri-sīma, for the daily, fortnightly and monthly festivals and for the offerings of the god.
325	On a broken Nāga-pillar lying in the Śiva temple in the same village.			Śaka 1150, Sarvadhāri.	Do.	Bottom of the pillar broken. Seems to register some gift made to the god Paramēśvara, by some chief (name lost) bearing the title Niśśaṅka Vīrapratāpa.
326	On the same pillar				Do. ..	Broken at the bottom. Mentions a son-in-law (name lost) of Mahāmaṇḍalēśvara Chāgi Pōtarāja who bears the biruda Narasiṁhavardhana.
327	Do. ..			Śaka 1124, Dundubhi, Vaiśākha, śu. tadiya (tṛitīyā).	Do. ..	Seems to record gift of some land made by some members of the "Teliki One Thousand" community.
328	On the dhvajastambha in front of the Āñjanēyasvāmin temple in the same village.			Śaka 1638, Dunmikhi (Durmukha), Makha (mistake for Māgha), śu. 12, Monday.	Do. ..	Damaged and incomplete. Mentions the god Hanumanta and Rāmarāju Kommaya of Mēḍukoṇḍūru.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks
329	On a slab set up to the south of the same temple.			Śaka 1507, Pārthiva, Vaiśākha, śu. paurṇami, Thursday.	Telugu ..	States that a well was constructed to the south-west of Jujjūru by Channaya, son of Pinisetti Mallayya and dedicated to (the god) Raṅganātha.
330	On a slab built into the wall to the left of the entrance into the Śiva temple at **Vellanki**.			Śaka 1233, Virōdhakṛit, Kārtika, ba. 13, Monday.	Do. ..	Records gift of lands and money by the people of Vellakki for the worship and offerings of the god Bhīmanāthadēva-Mahādēva of the village.
331	On a marble pillar set up in the Śiva temple at **Alluru**.			....	Brāhmī ..	Fragment. Seems to register a perpetual endowment (akhaya-nivi) of lands and money made by a certain Mahātalavara [for the benefit of the monks] of the school (nigāya) of the Pūrvaśailīyas.
332	On a slab lying in a field to the west of **Timmapuram**.			Śaka 1744, Chitrabhānu, Adhika-Āśvija, śu. 5, Saturday, Sna. 1232 Fasli, A.D. 1822, October 5.	Telugu ..	Records the settlement of the boundary between the villages of Bhairavunipāḍa and Jafatkhānupēṭa by the peons of the District Court of Machilīpaṭnam according to the decision of the Sadr Adālat Court of Channāpaṭnam (Madras).
333	On a pillar lying near the Āñjanēya svāmin temple at **Konatamatkuru**.	Kākatīya	Gaṇapatidēva ..	Śaka 1[1]73, Māgha, śu. daśamī, Monday.	Telugu (verse)	Records that Dāmanāmātya, the son of Pōchanārya and grandson of Dāmanāmātya of the Lōhita-gōtra and the Kāryabharaṇa (agent) of the king, constructed a beautiful temple with a maṇḍapa, installed in it the god Śiva under the name of Sūrēśvara and granted some lands in the village Krottacheruvu for the offerings of the god.
334	In the west gōpura (left of entrance) of the Santāna-Gōpālakṛishṇasvāmin temple at **Tripunittura**, Cochin State.			Sun in Dhanus ..	Sanskrit in Malayāḷam.	States that a minister called Vīra Śrī Ravivarma built the western gōpura at Pūrṇatrayīśāla (Tripunittura) by the order of the king.
335	On the base of the east wall near the entrance into the same temple.				Do.	Invocation to Vishṇu set up at Pūrṇatrayālaya.
336	On the same wall				Do.	States that at the instance of Rāmavarman a certain Nīlakaṇṭha built of black stones the temple at Pūrṇatrayīmaṅgalam.
337	Do. ..				Do.	Verse in praise of the god at Pūrṇatrayī.
338	Do. ..				Prākrit in Malayāḷam.	Refers to Purṇnatarapura (probably Tripunittura) and to some gods (dēva).
339	On a slab in the Jacobite Syrian church in the same village.			1523 A.D. (?) ..	Vaṭṭeḻuttu ..	Mentions the death of Mattiri.
340	On another slab in the same place	....	....	(?) ..	Do ..	Damaged.
341	On a slab in the Vadal-māḍam (left side) in the Śiva temple at **Tali**, Talappulli taluk, Cochin State.	Chēra ..	Gōvindēśvaran Kōdai ..	11 + 6th year, Jupiter in Kaṇṇi.	Do.	Records the settlement made by [Vay]ohchan Pōndi of Pēymaṇal-maṇram in Neḍumpuraiyūr-nāḍu with the (people and officers of) 18 districts of Nityavichārēśvara for providing food (to the Brāhmaṇas) on the Aippigai and Chittirai festival days.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
342	On another slab in the same place..				Vaṭṭeluttu ..	Beginning lost. Registers the provision made for measuring out into the temple granary 450 nāḻi of paddy by the measure called idaṅkaḻi.
343	On a third slab in the same place..				Do ..	Fragment. Seems to record an agreement by the residents and officers of Taḻi to make certain provisions for worship and offerings and for burning lamps in the temple.
344	On a fourth slab in the same place	Chēra ..	Kō-Kōdai-Ravi ..	17th year, Jupiter in Mithuna.	Do. ..	Incomplete. Registers the transaction made by the residents and officers of the temple of Nityavichārēśvara at Taḻi regarding the distribution among the temple servants of 300 kalam of paddy by the measure idaṅkaḻi received by the temple from the two villages Ukkiramaṅgalam and [Mi]yanamaṅgalam.
345	On a slab in the same place (right side).		Yakō-Irayar	2 + 8th year, Jupiter in Karkaṭaka, Mīna.	Do. ..	Damaged. Mentions a certain Kumaraṉ [Ku]marādichchaṉ of Allūr in connexion with an army ([illegible]). Refers also to Kumaraṉ Iravi of Maṇavāḍu as ruling the district.
346	In the same place ..			Jupiter in Simha ..	Do. ..	Unfinished. Seems to record the confirmation, by a certain Iravi Kaṇṇapiraṉ of Koññirappaḻḻi in the regime of Kaṇḍaṉ Kumaraṉ of Talaippulam, of a previous grant of land which had been made by Kumaraṉ Kumarādichchaṉ under Kumaraṉ Iravi, for the daily offerings in the temple of Nityavichālēśvaram at Neḍumburaiyūr.
347	Do. ..				Do. ..	Fragmentary and damaged. Seems to register an agreement made by some persons for measuring out 600 nāḻi of paddy to the temple for daily offerings, for the money received by them.
348	Do. ..	Chēra ..	Bhāskara Ravi ..	11 + 2nd year, Jupiter in Tulā.	Do. ..	Registers an assignment of certain villages to Tribhuvanamādēvi alias Sridhara-Naṅṅachchi in return for a specified quantity of paddy to be given yearly to the temple, by the residents and 'officers of the 18 districts' of Nityavichārēśvaram.
349	On two slabs in the Śiva temple at **Pukkattur** in Eḍaiyūr-amśam, Ponnani taluk, same district.				Do. ..	Registers the agreement made by the assembly of Pukkaṭṭūr, the Brāhmaṇas, the Supervisors of the affairs of the temple and the Vaḻḻuvars, to burn two lamps and provide offerings (to the god) from the income of the land presented by two individuals.
350	Near the right dvārapālaka of the central shrine in the dilapidated Vishṇu temple at **Puttanangudi**, Wynad taluk, same district.				Kannaḍa ..	States that the garbhagṛiha and the sukanāśi of the temple of Janārdana were endowed by Dēvēśa and constructed by Tammaṇa.
351	On a pillar beside a female image in the maṇḍapa of the same temple.				Do. ..	Mentions Dama-Śeṭṭi and his wife (?) Vallagidēvi.
352	On another pillar in the same maṇḍapa.				Do. ..	Mentions their son Timmaṇa.
353	On a slab near the well in the Bhagavati temple at **Rayarinallur** in Naduvaṭṭam-dēśam, Walluvanad taluk, same district.				Vaṭṭeluttu ..	Fragment and damaged. Records an arrangement for the supply of rice and other requirements for offerings in the temple. Mentions Raiyaranallūr.

C.—Stone inscriptions copied in 1924—*ccnt.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
354	On a slab at the west passage of the Bhagavati temple at **Puttucode**, Palaghat taluk, same district.	Chera	Kōvindechchuran Kōdai (Indukōdai Varman).	[3]rd year	Vaṭṭeḻuttu	Highly damaged. Mentions some transaction made by the residents of the 18 districts of Pudukkōḍ.
355	On the south wall of the Agastyēśvara shrine in the Agastyēśvara temple at **Melappaluvur**, Udaiyarpalayam taluk, Trichinopoly district.	Chōḷa	rivarman	22nd "	Tamil	Built in at the beginning. Seems to register a gift of land for burning a perpetual lamp in the two shrines of the temple of Avanikandarpa-Īśvara-griham by a certain Paḻuvēṭṭaraiyan Kumaran Maṟavan.
356	On the same wall	Do.	Parakēsarivarman	15th "	Do.	Registers the gift of a land in Urattūr as Janmabhūmi to Veṅgaḍavan Āraṅgan alias Sembiyan Viṟainaṭṭu-Kōnār by the assembly of Kuṉṟak-kūṟṟam under orders of Paḻuvēṭṭaraiyar Kaṇḍan-Maṟavan, with the condition that the donee should pay 25 pon annually as assessment on the land.
357	Do	Do.	Rājakēsarivarman	13th	Do.	Records a gift of 8 mā of land, newly brought under cultivation, for burning one perpetual lamp in each of the two shrines in the temple of Avanikandarpa-Īśvara in Kuṉṟa-kūṟṟam under orders or Nakkan Pūdi Paḻuvēṭṭaraiyan Kumaran Kaṇḍan.
358	Do.	Do.	Madiraikoṇḍa Parakēsarivarman	37th "	Do.	Registers a gift of gold by a lady for burning a perpetual lamp in the temple of Mahādēva at Avanikandarpapuram.
359	Do.	Do.	Do. do.	25th "	Do.	Records an undertaking by the assembly of Uttamadāni-chaturvēdimaṅgalam for the daily supply of ghee for a lamp in the temple as interest for the gold received by them.
360	Do.	Do.	Rājakēsarivarman	22nd "	Do.	Records a gift of land to the god, as in No. 357 above, made by Paḻavēṭṭaraiyan Kumaran Maṟavan, after reclaiming the dēvadāna villages in which the lands were situated, for burning one perpetual lamp in each of the shrines in the temple of Amanikandarpa-Īśvara-griham.
361	On the base of the same wall	Do.	Parakēsarivarman Uḍaiyār Rājēndradēva	5th year 135th day	Do.	Built in at the beginning and incomplete. Has a portion of the introduction திருமகள் மருவிய, etc. Seems to register a gift of land as naṭṭuvakkāṇi to a dancing master.
362	On the same base	Do.			Do.	Built in at the bottom. Begins with the historical introduction of king Parakēsarivarman Rājēndra-Chōḷadēva and stops in the middle.
363	On the east wall of the same shrine	Do.	Rājarāja-Rājakēsarivarman	[1]5th year	Do.	Begins with the introduction திருமகள் போல, etc. Registers a gift of land by Nakkan Kumarakkan for daily offerings and for worship on certain special days of the year to the two gods in the temple at Avanikandarpa-Īśvaram, a dēvadāna of Kuṉṟak-kūṟṟam.
364	On the north wall of the same shrine.	Do.	Rājakēsarivarman	6th "	Do.	Registers a gift of a lamp-stand and gold for burning a perpetual lamp by a certain lady in the shrine of Tenvāyi-śrīkōvil (southern shrine)-Mahādēva in the temple of Avanikandarpa-Īśvara.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
365	On the same wall ..	Chōḷa ..	Rājakēsarivarman	10th year ..	Tamil ..	States that the residents of Avanikandarpapura had the inscriptions engraved to the effect that the tax (maṉṟupāḍu) prevailing at Nandipuram from olden times should also be in force in this village. The order was issued by Paḻuvēṭṭaraiyar Maṟavaṉ Kaṇḍaṉār.
366	Do. ..	Do. ..	Parakēsarivarman	16th „ ..	Do. ..	Registers a gift of reclaimed land in Ūragaṉkuḍi, a dēvadāna in Poigai-nāḍu, for burning a perpetual lamp in the temple.
367	Do. ..	Do. ..	Rājakēsarivarman	1[6]th „ ..	Do. ..	Registers the order communicated to Vēḷāṉ Chintāmaṇi, the headman of Tattaṉūr, permitting the adoption of the old taxes prevailing at Nandipuram for the village Paḻavūr by the chief Aḍigaḷ Paḻuvēṭṭaraiyar Maṟavaṉ Kaṇḍaṉār to whom Karambiyaṉ Pirāntakaṉ alias Karuviḍaip-Pēraraiyaṉ had petitioned.
368	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	36th „ ..	Do. ..	Registers a gift of reclaimed land for burning a perpetual lamp in the two shrines of the temple.
369	Do. ..	Do. ..	Do. do. ..	Do. „ ..	Do. ..	Registers a similar gift of land at Paśuṅkuḷattūr, a dēvadāna of the temple, for burning a perpetual lamp in the same two shrines by Kurukāḍikiḻāṉ Ūraṉ Piḍāraṉ
370	Do. ..	Do. ..	Rājakēsarivarman	12+1st „ ..	Do. ..	Registers an assignment of a temple land to a certain individual by the authorities of the temple at the instance of Aḍigaḷ Paḻuvēṭṭaraiyar Maṟavaṉ Kaṇḍaṉār.
371	Do. ..	Do. ..	Do.	12th „ ..	Do. ..	Records a gift of reclaimed land for burning a perpetual lamp in the temple by a certain Mallaṉ Śaṅkaraṉ.
372	On the north base of the same shrine.	Do. ..	Parakēsarivarman alias Rājēndra-Chōḷa-dēva..	15th „ ..	Do. ..	Stones lost. Begins with the introduction திருமன்னி வளர, etc. Records an undertaking by the temple managers of Paḻuvūr to burn a perpetual lamp before the image of Pagaiviḍaiy-Īśvarattu-Mahādēva and another before Amanikandarpa-Īśvarattu-Mahādēva for lands and money received by them respectively from two individuals as an atonement for a homicide committed by them.
373	On the east wall of the maṇḍapa in front of the same shrine.	Do. ..	Parakēsarivarman ..	4th „ ..	Do. ..	Damaged. Registers a gift of gold for burning a perpetual lamp in the temple. Quotes the 16th year of Parakēsarivarman Uttama-Chōḷa and mentions Aḍigaḷ Paḻuvēṭṭaraiyar.
374	On the same wall ..	Do. ..	Rājakēsariva[rman] ..		Do. ..	Much damaged. Seems to record a similar transaction as in No. 367 above.
375	On a pillar in the same maṇḍapa ..				Do. ..	In early characters. Unfinished. Seems to state that the pillar is the gift of a certain Mañjāṉamuḍigoṇḍāṉ alias Rājarāja Vañji-Iḷaṅgō of Kuriñjippāḍi.
376	On four lion-pillars in the same maṇḍapa.				Do. ..	The names Kaliyuganirmmalaṉ, Gaṅgamattāṇḍaṉ, Maṟavaṉ Mānadhanaṉ and Araiyagaḷ-aṟaiuḷi are engraved on the pillars respectively.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
377	On a stone set up in the north prākāra of the same temple.			Śittirāvatti (Siddharthi?), Vaigāśi 15, Friday ..	Tamil ..	In modern characters. Records the gift of a grove of Iluppai trees to the temple of Agastyēśvarasvāmin at Kiḻappaḻuvūr.
378	On the south wall of the Chōḷēśvara shrine in the same temple.	Chōḷa ..	Madiraikoṇḍa Parakēsarivarman	24th year ..	Do. ..	Records the gift of three forehead plates of gold, collected from many sources, by Kāmakkōḍuṉār and also an undertaking by the temple servants to burn two perpetual lamps in the temple, out of the money realized from several sources, in the 26th year of the king. One hundred and eighty sheep were purchased with the latter amount.
379	On the same wall	Do. ..	Parakēsarivarman Uttama-Chōḷadēva ..	12th " ..	Do ..	Registers a gift of 96 sheep by a certain individual for burning a perpetual lamp in the northern shrine of the temple of Mahadēva at Avanikandarpa-Īśvara-griham, a dēvadāna of Maṉṉupperumpaḻuvūr in Kuṉṟa-kūṟṟam.
380	Do. ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	26th " ..	Do. ..	Registers a gift of reclaimed land for burning a perpetual lamp in the temple by Kāḍaṉ Puḍi, a native of Nelvāyil in Migoḷai-Viḷānāḍu.
381	Do. ..	Do. ..	Parakēsarivarman	13th " ..	Do. ..	Registers the gift of an image of Gaṇapati, a pedestal and a golden flower by the temple manager Nāvalūruḍaiyāṉ Kaṇḍaṉ Tēvaḍi to the temple, with the permission of Adigaḷ Paḻavēṭṭaraiyar Kaṇḍaṉ Sundaraśōḻaṉ.
382	Do. ..	Do. ..	Rājakēsarivarman	9th " ..	Do. ..	Records an undertaking made by the temple servants to burn a perpetual lamp in the northern shrine of the temple, for the money received from a certain Vīraśōḻa-Aṇukkar Śiṟiyappi-Maḻapāḍi of Avanikandarppapuram.
383	Do. ..	Do. ..	Do.	6th " ..	Do. ..	Records a gift of money for burning a perpetual lamp in the same shrine by a lady.
384	On the east wall of the same shrine	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.'	11th " ..	Do. ..	Registers a gift of land by a certain Kariya Vīra-Nāṇi for burning a perpetual lamp in the same shrine.
385	On the north wall of the same shrine.	Do. ..	Rājarājakēsarivarman alias Rājarājadēva	27th "	Do. ..	Begins with the introduction "திருமகள் போல," etc. Records that at the request of his queen Nakkaṉ Pañchavaṉ-Mādēvi, the daughter of Avanikandarppapurattu-Dēvaṉār of Paḻuvūr, to provide for offerings and worship in the temple, the king granted the additional income of paddy due on some lands which were surveyed and assessed excepting the dēvadāna lands of Uraṅguḍi.
386	On the same wall ..	Do. ..	Madiraikoṇḍa Parakēsarivarman	40th " ..	Do. ..	Registers a gift of reclaimed land by purchase for burning a perpetual lamp in the temple.
387	Do. ..	Do. ..	Rājakēsarivarman ..	17th " ..	Do. ..	Registers a gift of money for burning a perpetual lamp in the temple by a certain Vīraśōḻa-Aṇukkaṉ Kuṇavaṉ-Daraṇi-Valla[bha*]ṉ.
388	On the east wall of the Mīnākshi-Ammaṉ shrine in the Sundarēśvara temple in the same village.	Do. ..	Tribhuvanachakravartin Rājarājadēva ..	28th "	Do. ..	Incomplete. Seems to record an agreement given by a tenant to pay a specified quantity (of paddy) from the temple lands cultivated by him.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
389	On the east and north walls of the same shrine.	Chōḷa ..			Tamil	Stones lost. Begins with the introduction புகழ்மாது விளங்க, etc. Gift of land to the temple of Tiruttōṟṟam-uḍaiya-Mahādēva at Maṇṇupperumpaḷuvūr by Vāṇakōvaraiyaṉ Suttamallaṉ Uttamaśōḻaṉ alias Ilaṅgēśvaraṉ.
390	On the north wall of the same shrine.	Do. ..	Rājakēsarivarman alias Tribhuvana-chakravartin Kulōttuṅga-Chōḻadēva ..	32nd year, 310th day.	Do. ..	Begins with the same introduction. Unfinished. Registers the grant of the village of Tillaikuḍi alias Kulōttuṅga-śōḻanallūr as a dēvadāna to the temple of Tiruttōṟṟam alias Kulōttuṅgaśōḻa-Īśvaram-uḍaiya-Mahādēva, which was built at Periya-Paḻuvūr in Uttuṅga-vaḷanāḍu by Ilaṅgēśvaraṉ (mentioned above).
391	On the same wall ..			32nd year	Do. ..	Fragment. Mentions a certain Gaṅgaikoṇḍaśōḻa-Mūvēnda-vēḷār as a signatory.
392	On the west wall of the same shrine.	Chōḻa ..	[Rājakēsarivarman alias Chakravartin Kulōttu[ṅga-Chōḻadēva].	30th ,,	Do. ..	Fragment. Refers to the construction of the temple by Vāṇakōvarai[yaṉ]...... Uttamaśōḻaṉ alias Ilaṅgēśvaraṉ, for the prosperity of the king.
393	On the same wall ..	Do. ..	[Rājakēsariva]rman alias Tribhuvana-chakravartin [Kulōttu]ṅga-Chōḻadēva.	Lost ..	Do. ..	Stones lost. Begins with the introduction புகழ்மாது விளங்க, etc. States that the temple of Tiruttōṟṟam-uḍaiya-Mahādēva, which had been built of bricks and lay in a neglected condition without worship was rebuilt of stone by Ilaṅgēśvaraṉ under the name Kulōttuṅgaśōḻa-Īśvaram, for the welfare of the king.
394	On the base of the same wall ..	Do. ..	Rājakēsarivarman ..	4th year, 204th day	Do. .	Incomplete. Seems to register the conferment of certain rights in the temple of Tiruttōṭṭam-Uḍaiyār built by Paḻavēṭṭaraiyaṉ Kaṇḍaṉ Maṟavaṉ who seems to have been staying at Sonapuram in Maḻāḍu.
395	On the same base ..	Do. ..	Parakēsarivarman Uttama-Chōḻa	16th year ..	Do. ..	Incomplete. Provides for the maintenance of a perpetual lamp in the temple by Paḻuvēṭṭaraiyar Kaṇḍaṉ Maṟavaṉār
396	Do. ..	Do. ..	Rājakēsarivarman alias Chakravartin Kulōttuṅga-Chōḻadēva.	15th ,, ..	Do. ..	Portions lost. Seems to register a gift of land by Ilaṅgēśvaraṉ mentioned in No. 389 above.
397	On the south wall of the central shrine in the same temple.	Do. ..	Parakēsarivarman	5th ..	Do. ..	Gift of money for burning a lamp in the temple of Pagaiviḍai-Īśva[ra*]gṛihattu-Mahādēva at Maṇṇuperum-paḻuvūr in Kuṉṟa-kūṟṟam.
398	On the same wall ..	Do. ..	Do. ..	10th ,, .	Do. ..	Registers a gift of sheep for burning a perpetual lamp before the image of Paḻuvūr-Nakkar in the temple by a resident of Pūvaṉūr in Veṇṇik-kūṟṟam. In the same place is a fragmentary inscription of the 4th year of Parakēsarivarman 'who took the head of the Pāṇḍya'.
399	Do. ..	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai'.	11th ,, ..	Do. ..	Incomplete. Registers a gift of gold for offerings on the Saṅkrānti days in the temple of Pagaiviḍai-Īśvarrattu-Mahādēva by the lady mentioned in No. 384 above.
400	On stones built into the walls of the maṇḍapa in the same temple.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	Lost ..	Do. ..	Records the construction of a flight of steps in the temple by a lady belonging to the Agapparivārattu-Kaikkōḷas of Gaṅgaikoṇḍa-śōḻapuram.
401	On a stone built into the wall of the outer prākāra of the same temple.	Do. ..	Rājarājakē[sarivar]man alias Rājarāja-dēva.	24th year	Do.	Begins with the introduction திருமகள் போல, etc. Incomplete. Seems to state that the Mahādēva of Pagai[viḍ]ai-Īśvaram at Paḻuvūr was also known as Paḻuvūr Nakkaṉ

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
402	On the left side of the entrance into the gōpura of the same temple.			Raudri, Kārttigai [2]8.	Tamil ..	Modern. Records a gift of land to the temple of Śokkanādar-Tambirāṉār for the merit of Kishaṉappa-Māḻavarāya-Nayiṉār.
403	On a stone set up in a street in the same village.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11th year	Do.	Seems to record the remission of taxes on the lands at Kīḻpaṟṟu a dēvadāna of Avanikandarpīśvara of Mēlaippaḻuvūr.
404	On a slab lying in the Raghunātha Tātāchārya's tope at **Melur**, Trichinopoly taluk, Trichinopoly district.			[Kāḷayukti, Āvaṇi]	Do. ..	Damaged. Seems to record a gift of land to the temple of Raṅga[nātha] by a certain Timmayaṅgār. Mentions the measuring rod called Irāśavipāḍaṉ.
405	On a slab lying in Seshadri Ayyangar's tope in the same village.	Pāṇḍya ..	Kulaśēkharadēva ..	35th year, Mithuna, śu., pañchamī, Thursday, Pūram, Āṇi, 25.	Do. ..	Damaged. Seems to record a gift of land by purchase to the temple of Tiruvaraṅgaṉ by the queen Nāchchiyār Ulagamuḻudumuḍai-Āḻvār, to provide garlands for the image of Aḻagiya-Maṇavāḷaperumāḷ.
406	On another slab lying in the same tope.			....	Do. ..	Damaged and fragmentary. Mentions Avanivēndarāmaṉ-śandi.
407	On a third slab in the same place..	Hoysaḷa ..	Vīra-Sōmadēva ..	22nd year	Do. ..	Ends of lines mutilated. Records a gift of land for the maintenance of a flower-garden, to Tirukkuruṅguḍi-Nambi.
408	On a slab lying in the house-site of Chinnama-Nayudu in the same village.	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva ..	35th year, Mithuna, śu., pañchamī, Thursday, Pūram, Āṇi, 25.	Do. ..	Same as No. 405 above.
409	On a slab lying in Sankara-Konar's field in the same village.			Virōdhikṛit, Āvaṇi, 15.	Do. ..	Damaged. Seems to record a gift of land, by purchase, for providing garlands for the god Śrīraṅganātha.
410	On a slab lying to the north of the Sāvkār-tope in the Naṭṭuvāykkāl paḍugai in the same village.				Do. ..	States that this garden (tōppu) was the gift of Achchutappa-Nāyaka (to the temple at Śrīraṅgam).
411	On a slab lying in the field called Appāvukkōnār Karuppaṉkaṭṭaḷai in the same village.			Pramādicha, Arpaśi, 28.	Do. ..	Registers an allotment of a vēli of land for the god Dhanvantari-Emberumāṉ from the temple property.
412	On a slab lying in Mukkāyikkuraṅgu tope in the village.				Do. ..	Records an assignment of ¾ vēli of land for worship to each of the images of Paravāsudēva on the banks of the Chandrapushkaraṇi, Poygai-Āḻvār, Pūdattāḻvār and Pēy-Āḻvār in the temple.
413	On a pillar in the field called Muttukṛishṇaṉ-Pulakkāṇichchēy in the same village.				Do. ..	Fragment. Seems to record a gift of land as a tiruviḍaiyāṭṭam to Tirukkuṟaḷi-Appaṉ and Nammāḻvār.
414	On the lintel of the southern entrance into the central shrine of the Bṛihadīśvara temple at **Tanjore**, Tanjore taluk, Tanjore district.				Do. ..	States that this is the entrance (built by or called after) Vikrama-Chōḷa.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
415	On a floor of the east prākāra of the same temple.	Tanjore Mahrāṭhas.	Rāja Sarfōji-Mahārāja ..	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Mahrāṭhi ..	Records that the king executed the repairs to the temple.
416	On a pillar of the north prākāra of the same temple.	Do.	Do. ..	Do.	Do. ..	Records the repairs executed by Sarfōji-Mahārāja to the 26 sections of the north verandah of the prākāra.
417	On another pillar in the east end of the same prākāra.	Do.	Do. ..	Do.	Do. ..	Do. [The one above is engraved at the beginning of the first section of the repaired prākāra-wall.]
418	On the floor of the same prākāra ..	Do.			Do. ..	Incomplete. Begins with the genealogy of the Bhonsle family of the Mahrāṭhas which is fully given in the record on the south wall of the verandah (No. 424 below).
419	On a stone set up at the well near the Sabhāpati-maṇḍapa in the same temple.	Do.	Sarfōji-Mahārāja ..	Śaka 1724 (expired), Kali 4903, Rudhirōdgāri, Śrāvaṇa, Āḍi, 10, śu. pañchamī, Saturday, Uttarā.	Do. ..	Records that the tank in the north prākāra called Maṇḍuka-tīrtha was rebuilt in the form of a well.
420	On one of the steps of the Gaṇapati shrine in the same temple.	Do.	Do. ..	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Do. ..	Records that the king renewed the Gaṇēśa temple and constructed the ardha-maṇḍapa and the mahā-maṇḍapa.
421	On the north and west base of the same shrine.	Do.	Sarfōji-Mahārāja, son of Tulaja-Mahārāja, son of Pratāpasiṁha-Mahārāja.	Śaka 1724, Kali 4903, Dundubhi, Āḍi 8.	Do. ..	Records the settlement of a dispute regarding the hereditary right of enjoyment of Veṭṭiyan-kāṇi at Tañjā-nagara between certain individuals, by the ordeal of dipping the fingers in boiled ghee.
422	On the west and south walls of the same shrine.	Do.	Sarfōji-Mahārāja ..	Śaka 1720 (expired), Kali 4899.	Do. ..	Records the gift of jewelled ornaments and silver vessels to the temple by the king.
423	On the north wall of the maṇḍapa in front of the same shrine.	Do.	Do. ..	Śaka 1723 (expired), Kali 4902, Durmati, Vaiśākha 3, śu. dvitīyā, Thursday, Rōhiṇī.	Do. ..	Enumerates the various items of repairs executed in the temple by the king.
424	On the south wall of the verandah of the same temple.		Do. ..	Śaka 1725, Rudhirōdgāri, Mārgaśīrshā, ba. amāvāsya, Tuesday, A.D. 1803, December 13.	Do. ..	Gives in detail and in chronological order the history of the Mahrāṭha kings of the Bhonsle family from the early times, recording also the military exploits of each.
425	On a pillar in the mosque called **Somsuperupalli** near the railway station at Tanjore.	Tanjore Nāyakas.	Śevappa-Nāyaka ..	Sādhāraṇa, Mārgaḷi 14.	Tamil ..	Records a gift of seven vēli of land to the Faqirs of Sōmusuppirupaḷḷi by five Maṇṇaiyars of Nāñjikkōṭṭai at the instance of the king.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
426	On the base of the Pushya-maṇḍapa at **Tiruvaiyaru**, same taluk and same district.	Tanjore Nāyakas.	Achyuta, son of Chevvappa ..	Manmatha, Vṛishabha, śu. dvādaśī.	Grantha and Sanskrit.	Eulogises the king and states that he made several gifts to the temple of Raṅgēśa at Śrīraṅgam, that he reconstructed the dam across the Kāvērī which had been breached, and that he made the Hiraṇyagarbha gift.
427	On the north wall of the maṇḍapa in front of the central shrine in the Sundarēśvara temple at **Pallavarayanpettai**, Mayavaram taluk, Tanjore district.	Chōḷa ..	Parakēsarivarman alias Tribhuvanachakravartin [Rājarājadēva].	Year lost. Tulā, ba. saptamī, Wednesday, Pūrādam.	Tamil.	Records a gift of sheep for burning a lamp in the temple of Rājarājēśvaram-Uḍaiyār which had been constructed at Kuḷattūr in Tiruvindaḷūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, by a certain Kuḷattuḷān Tiruchchiṟṟambala-uḍaiyān Perumāḷ-Nambiyār alias Pallavarājar, a native of Kārigai-Kuḷattūr in Śiṟukunṟa-nāḍu, a subdivision of Āmūr-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
428	On the same wall ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin [Rā]jarājadēva.	16th year, Tulā, ba. saptamī, Wednesday, Pūrādam.	Do.	Records an agreement by a certain shepherd to burn three perpetual lamps in the temple, two of which seem to have been endowed in the 14th year of the king in Kumbha, ba. 3, Wednesday, Uttiram.
429	Do. ..	Do. ..	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	14th year, Kumbha, ba. 3, Wednesday, Uttiram.	Do.	Records a gift of 48 sheep by another shepherd to burn half a lamp in the temple.
430	Do. ..	Do. ..	Do.	16th year, Tulā, ba. 4, Monday, Rōhiṇī.	Do.	Stones out of order and portions lost. Records a sale of land to the temple by three individuals.
431	Do. ..	Do. ..	Do.	14th year, Kumbha, ba. 3, Wednesday, Uttiram.	Do.	Records an agreement by a shepherd to supply ghee for a lamp in the temple in return for sheep received by him.
432	On the west and south walls of the central shrine in the same temple.	Pallava ..	Sakalabhuvanachakravartin Kōp-Peruñjiṅgadēva.	16th year, Āḍi 30, Sunday.	Do.	Records the non-payment of taxes, due from the 23rd to the 25th year of the king, by a certain person and the subsequent attachment of his property from his wife and son by bringing up his lands for sale, and the gift of the same for worship, offerings and a lamp in the temple for the welfare of Piḷḷai Śōḷa-Kōṉār.
433	On the south wall of the maṇḍapa in front of the same shrine.	Chōḷa ..	Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva (II).	8th year ..	Do.	Begins with the introduction கடல்சூழ்ந்த பாரமாதரும், etc. Mentions the circumstances of the king's coronation through the exertions of a certain Tiruchchiṟṟambalamuḍaiyān Perumānambiyār alias Pallavarāyar, after the death of king Rājarāja (II). Registers the royal grant of 40 vēli of tax-free land at Śōḷēndrasiṅga-nallūr in Kurukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, in some specified proportion, to the relations of Pallavarāyar on his demise. Refers to the campaign of Laṅkāpura-Daṇḍnātha and the refuge offered to Kulaśēkhara by the king against the Ceylonese general.
434	On the same wall ..	Do. .	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	10th year, Siṁha, śu. trayōdaśī, Friday, Tiruvōṇam.	Do.	Records a sale of land to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr in Tiruvindaḷūr-nāḍu, a subdivision of Rājādhirāja-vaḷanāḍu, by two private individuals of Tiruvindaḷūr.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
435	On the same wall ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva ..	10th year ..	Grantha and Tamil.	Begins with the introduction பூமருவிய திருமாதும், etc. Records the gift of some lands, as tax-free, for offerings and worship and for a flower-garden to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr by Pallavarāyar mentioned in No. 427 above by whom the temple had also been built.
436	Do. ..	Do. ..	Parakēsarivarman alias [Rājarājadēva] ..	16th year, Siṁha, śu. tṛitīyā, Thursday, Attam (Hasta).	Tamil ..	Records a sale of lands to the temple by Kāśyapan Araśu Śrīkṛishṇa-Bhaṭṭan one of the two individuals mentioned in No. 434 above.
437	At the entrance into the gōpura of the same temple.	Do.	Parakēsarivarman alias Tribhuvanachakravartin Rājarājadēva.	16th year, Mīna, ba. tṛitīyā, Monday . . .	Do. ..	Registers a sale of land belonging to the temple of Kīrttināràyaṇa-Viṇṇagar-Āḻvār near the village to the Rājarājīśvaram-Uḍaiyār temple.
438	On the north wall of the central shrine in the Sōmanāthasvāmin temple at Manamadura, Śivaganga taluk, Ramnad district.	Pāṇḍya ..	[Ja]ṭāvarman [Tribhuva]nachakravartin Parākrama-Pāṇḍyadēva.	7th „ [Risha]bha 28 . . . . . navamī	Do. ..	Much damaged. Seems to register some endowment by two individuals to the temple at Mānavīramadura-chaturvēdimaṅgalam.
439	On the same wall ..		....	Śaka 14[36], Bhāva, Vaigāśi.	Do. ..	Damaged. Registers a gift of land to the temple of Sōmanāda-Nāyiṉār at Vānavīramadurai.
440	On the north, west and south walls of the same shrine.	Pāṇḍya ..	Māṟavarman alias Tribhuvanachakravartin Kula[śēkharadēva], 'who was pleased to take all countries.'	....	Do. ..	Damaged. Registers a sale of land belonging to the temple of Tiruchchōmīśuramuḍaiya-Nāyaṉār to a temple servant.
441	On the south wall of the same shrine.		....		Tamil verse ..	States that Aru[ni]di Raśudēvan composed a verse in praise of the god Sōmīśarar and His Consort.
442	On the same wall ..	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin [Kulaśēkharadēva], 'who was pleased to take all countries.'	35th year, Tai [1]	Tamil ..	Much damaged.
443	On the north and south bases of the same shrine.	Do. ..	Māṟavarman alias Tribhuvanchakravartin Sundara-Pāṇḍya[dēva].	11th year, 1402nd day.	Do. ..	Portions lost and stones misplaced. Seems to register a gift of tax-free land to the temple.
444	On the pillar of the mukha-maṇḍapa in the same temple.	Do. ..	Māṟavarman alias Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	2nd year, Paṅguṉi	Do.	Registers a gift of money and paddy by a resident of Tiruvālavāy for worship and offerings to the image of Āḍava[lla-Nāya]ṉār in the temple every Sunday.
445	On the base of the verandah in front of the same maṇḍapa.			Śaka 1253, Siṁha, śu. paurṇimā, Sunday, Śadayam.	Do. ..	Damaged. Registers a sale of land to the assembly of Mānamāmadura-chaturvēdimaṅgalam, a brahmadēya in Tiyandaṉarkuḍi-nāḍu, by a committee of the mahāsabhā of Rājagambhīra-chaturvēdimaṅgalam in Rājagambhīra-vaḷanāḍu. Mentions another date 730.
446	On the south wall of the prākāra in the same temple.			Śaka 1619, Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Chittirai 17, śu. paurṇimā, Thursday, Chitrā.	Do. ..	Registers an assignment of some temple lands to a certain paṇḍāram for hereditary service in the temple.

C.—Stone inscriptions copied in 1924—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
447	On the north wall of the central shrine in the Vīraḷagar temple in the same village.			Śaka 1438, Dhātu, Uttarāyaṇa, Rishabha, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti.	Tamil ..	Seems to record a gift of land called Alaṅgāravalli by purchase, by a certain lady, of Pattibhaśe[ka]ranallūr in Pugaḷiyūr-nāḍu to the temple of Aḷagar at Vāṇavīran-madurai which had been built by her father on the northern bank of the river. Mentions Bhuvanēka-vīraṉ-paṇam and Rāyarvāśil Timmappa-Nāyaka, the administrator of *Madura* and Sundarattōḷuḍaiyār alias Māvali-Vāṇādarāyar who 'revived the past.'
448	On the east wall of the maṇḍapa in front of the same shrine.			Śaka 14[38], Bhāva, Rishabha, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti.	Do. ..	Seems to record a gift of lands in different villages as sarva-mānya for worship in the temple of Paramasvāmi.
449	On the north base of the same maṇḍapa.			Śaka 1456, Raktākshi, Dakshiṇāyana, Varsha-ṛitu, Kaṉṉi, ba. Monday, Makha, Parika-yōga, Simha-karaṇa, amāvāsyā.	Grantha and Tamil.	Records an assignment of some temple lands to a Veḷḷāḷa as a permanent possession, certain specified taxes being made payable by him to the temple annually.
450	On the south base of the same maṇḍapa.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	11 + * * year ..	Do.	Fragment. Seems to record a gift of money for burning a twilight lamp in the temple of Śrīvallabhēśvaram-uḍaiya-Nāyiṉār.
451	On the north, west and south bases of the Saundaryavalli-Amman shrine in the same temple.	Vijayanagara	Achyutadēva-Mahārāya ..	Śaka 145[8], Manmatha, Dakshiṇāyana, Varsha-ṛitu, Tulā 1, śu. pañchamī, Friday, Jyēshṭhā, Saubhāgya-yōga, Simha-karaṇa, Arpaśi, Vishu.	Do.	Registers the ratification, by Sundarattōḷuḍaiyār Māvali-Vāṇādirāyar, of the gifts of lands in various places to the temple of Aḷagar at Vāṇavīraṉmadurai, made by his aunt Alaṅkāravalli.
452	On a stone built into the pavement of the main gōpura of the Padmavati Amman temple at **Tiruchchanur**, Chandragiri taluk, Chittoor district.			Śaka 820	Do.	Fragment. Seems to record the gift of paddy received as puravu from Tiruchchōgunūr and the money realized by fine (to the temple).

APPENDIX D.—List of photographs taken during the year 1923-24.

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
749	Full plate	Copper-plate No. 5 of 1922-23		
750	Do.	Copper-plate No. 9 of 1922-23		
751	Do.	Copper-plate No. 14 of 1922-23 ..		
752	Do.	An old paper document in Telugu ..		
753	Half plate	Seal of copper-plate No. 5 of 1908-09.		
754	Do.	Seal of copper-plate No. 16 of 1920-21.		
755	Do.	Seal of copper-plate No. 3 of 1923-24 ..		
756	Quarter plate.	Seal of copper-plate No. 4 of 1923-24 ..		
757	Full plate	Two inscribed slabs kept in the Bishop's house (Part of A.R. No. 216 and No. 219 of 1923).	San Thome ..	Madras.
758	Do.	Two other slabs in the same place (A.R. No. 218 and part of No. 216 of 1923).	Do. ..	Do.
759	Do.	An old Portuguese inscription (A.R. No. 217 of 1923) on a slab kept in the Cathedral.	Do. ..	Do.
760	Do.	Fragment of a Tamil inscription (A.R. No. 215 of 1923) on a stone kept in the same place.	Do. ..	Do.
761	Do.	Fragment of an inscribed slab (No. 220 of 1923) kept in a private house near the Cathedral.	Do. ..	Do.
762	Do.	Fragment of another inscribed slab (A.R. No. 221 of 1923 in the same house.	Do. ..	Do.
763	Do.	Slab bearing Persian inscription (A.R. No. 223 of 1923) near a tomb in front of the Rahmat-Bhag.	Do. ..	Do.
764	Do.	Brāhmī inscription in the cave ..	Nanaghat ..	Bombay.
765	Do.	Continuation of No. 764 above ..	Do. ..	Do.
766	Do.	Another inscription in the same cave ..	Do. ..	Do.
767	Do.	Continuation of No. 766 above	Do. ..	Do.
768	Do.	Mutilated sculpture in relief in the same cave.	Do. ..	Do.
769	Do.	Four mutilated sculptures in relief in the same cave.	Do. ..	Do.
770 to 772	Do.	Sculptures in relief of the Saptamātris in cave No. 14.	Ellora ..	His Exalted Highness the Nizam's Dominions.
773 to 775	Do.	Sculptures in relief of the Saptamātris in cave No. 21.	Do. ..	Do.
776 to 778	Do.	Sculptures in relief of the Saptamātris in cave No. 22.	Do. ..	Do.
779	Do	*Nandi-maṇḍapa* and a portion of the Rock-cut (Kailas) temple.	Do ..	Do.
780	Do.	Sculpture in relief of 'Rāvaṇa under the Kailāsa ' in the same temple.	Do. ..	Do.
781	Do.	Sculpture in relief of 'Rāvaṇa under the Kailasa ' and Tāṇḍavamūrti on the wall (inside) of the Rock-cut Daśāvatāra cave (Cave No. 14).	Do. ..	Do.
782	Do.	East view of the Rājarājēśvara (Bṛihadīśvara) temple.	Tanjore ..	Tanjore.
783	Do.	North-east view of the central shrine of the same temple.	Do. ..	Do.
784	Do.	Back view of the same shrine	Do. ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number (continued from the last report).	Size of negative.	Description.	Locality.	District.
785	Full plate	Vikramaśōḷaṉ-*vāśal* (entrance) and portions of the south wall of the *maṇḍapa* in front of the same shrine.	Tanjore ..	Tanjore.
786	Do.	North-east view of the Vināyaka shrine in the same temple.	Do. ..	Do.
787	Do.	South view of the Subrahmaṇya shrine ..	Do. ..	Do.
788	Do.	Sculpture in relief of a *Ṛishi* (seated), on the south wall of the central shrine.	Do. ..	Do.
789	Do.	Sculpture in relief of another *Ṛishi* in the same place.	Do. ..	Do.
790	Do.	Metallic image of Naṭarāja in the same temple.	Do. ..	Do.
791	Do.	Sculpture in relief of a *Dvārapālaka* at the the third entrance of the same temple.	Do. ..	Do.
792	Half plate	Inscribed bronze bull in front of the central shrine in the same temple.	Do. ..	Do.
793 to 795	Full plate	Rājagōpāla-Bhīraṅgi (cannon) on the bastion near the east entrance of the fort.	Do. ..	Do.
796	Do.	View of the *Pushya-maṇḍapa* on the bank of the Cauvery.	Tiruvaiyāru ..	Do.
797	Do.	South-east view of the Chōḷēśvara shrine in the Agastyēśvara temple.	Mēḻappaḻuvūr ..	Trichinopoly.
798	Do.	North-east view of the Agastyēśvara shrine in the same temple.	Do. ..	Do.
799	Do.	Pillars supported by lions in the *maṇḍapa* of the same temple.	Do. ..	Do.
800	Half plate	Other stone pillars in the same temple ..	Do. ..	Do.
801	Do.	Sculpture in relief of Gaṅgādhara in the same temple	Do. ..	Do.
802	Do.	Sculpture in relief of a *Dvārapālaka* to the right of the entrance into the central shrine of the same temple.	Do. ..	Do.
803	Do.	Sculpture inrelief of a *Dvārapālaka* to the left of the same entrance.	Do. ..	Do.
804	Do.	Main entrance of the temple.	Do. ..	Do.
805	Do	Stone bull near the same entrance inside the temple.	Do. ..	Do.
806	Full plate	Sculpture in relief of Chandraśēkhara (?) on the south wall of the Agastyēśvara shrine.	Do ..	Do.
807	Do.	Sculpture in relief of Subrahmaṇya on the west wall of the same shrine.	Do. ..	Do.
808	Half plate	Metallic image of Tripurāntaka in the Śiva temple.	Kīḻappaḻuvūr ..	Do.
809	Full plate	Sculpture in relief of Śiva (?) (in the *yōgāsana* posture) in the Śiva temple.	Pallavarāyan-pēṭṭai.	Tanjore.
810	Do.	North-west view of the central shrine of the Śiva temple.	Kōyil-Tēvarā-yanpēṭṭai, hamlet of Paṇḍāravāḍai.	Do.
811	Do.	Sculptures of Jñānasambandar and Sundaramūrti-Nāyaṉār in the same temple.	Do.	Do.
812	Half plate	Sculpture of Appar in the same temple ..	Do.	Do.
813	Do.	Sculpture in relief of dancing figures on the south wall of the central shrine in the Śrīnivāsa-Perumāḷ temple.	Pāpanāśam ..	Do.
814	Do.	Do. do.	Do. ..	Do.

APPENDIX D.—List of photographs taken during the year 1923-24—*cont.*

Number continued from the last report.	Size of negative.	Description.	Locality.	District.
815	Half-plate	Sculpture in relief on the north wall of the same shrine.	Pāpanāśam ..	Tanjore.
816	Do.	Sculpture of Durgā-Lakshmī on the north wall of the central shrine in the Nāgēśvarasvāmi temple.	Kumbhakōṇam	Do.
817	Do.	Sculpture of Bhikshāṭanamūrti on the same wall.	Do. ..	Do.
818	Full plate	Stone image of Gaṇēśa (standing) in the *mukha-maṇḍapa* in front of the central shrine of the same temple.	Do. ..	Do.
819	Do.	West view of the central shrine of the Śiva temple.	Tiruvadi ..	South Arcot.
820	Half plate	Stone image of a ~~Jaina~~ Buddha figure (seated) in the outer *prākāra* of the same temple.	Do. ..	Do.
821	Do.	Metallic image of Bhikshāṭanamūrti in the Śiva temple. (Front view.)	Tirunāmanallūr	Do.
822	Do.	Do do. (Back view) ..	Do.	Do.
823	Do	Metallic image of Naraśiṅga-Muṇaiyadarayar in the same temple.	Do.	Do.
824	Do.	Metallic image of Sundaramūrti-Nāyaṇār in the same temple.	Do.	Do.
825	Do.	The image of the saint with his two wives by his side.	Do.	Do.
826	Do.	An old wood-carving in the same temple.	Do.	Do.
827	Do.	Sculpture in relief (labelled)* of a person riding an elephant, on the west wall of the outer *prākāra* of the same temple.	Do.	Do.
828	Full plate	South-west view of the central shrine in the same temple.	Do.	Do.
829	Do.	Ruins of the Śiva temple	Śēndamaṅgalam	Do.
830	Half plate	Stone image of Subrahmaṇya (with 6 arms) in a shrine in the same temple.	Do.	Do.
831	Do.	Stone image of Kṛishṇa in the same temple.	Do.	Do.
832	Do.	Stone horse near the tank at a furlong from the same temple.	Do.	Do.
833	Do.	Sculpture in relief of Brahmā and Vishṇu worshipping a Liṅga in the Śiva temple.	Tiruvāmāttur	Do.
834	Do.	Sculpture in relief of Durgā in the Śiva temple.	Kiḷūr ..	Do.
835	Do.	Sculpture in relief of Umāmahēśvara in the same temple.	Do. ..	Do.
836	Full plate	Metallic images of Tōḍar-Mull, his father and his mother, at the entrance into the second *gōpura* of the Dēvarāja-Perumāḷ (Varadarāja) temple.	Conjeeveram ..	Chingleput.
837	Do.	Stone image of a Jaina figure in the fields.	Punidagai near Tiruvottūr	North Arcot.
838	Half plate	Stone image of a Jaina figure in a private garden.	Big-Conjeeveram.	Chingleput.
839	Full plate	Copper-plate No. 1 of 1923-1924 ..	..	
840	Do.	Do. No. 2 " ..	..	
841	Do.	Do. No. 6 " ..	..	
842	Do.	Seals of Copper-plates Nos. 1 and 2 of 1923-1924.	..	
843	Do.	Brāhmī inscription (A.R. No. 331 of 1924)		..

Appendix E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24, calculated with the help of the *Indian Ephemeris* by M.R.Ry. Diwan Bahadur L. D. Swamikannu Pillai Avargal, M.A., B.L., LL.B., I.S.O.

Note.—The following abbreviations have been employed in these statements :—

1. *Śu.* and *ba.* respectively, for *Śuklapaksha* and *Bahulapaksha*, the bright and dark fortnights of the lunar month.

2. The ending moments of *tithis* and *nakshatras* are expressed as decimal parts of the day and in a normal date the first decimal shows the ending moment of the *tithi* and the second the ending moment of the *nakshatra*. Thus the result—

A.D. 1510, Monday, Dec. 30; ·94 ; ·50 means that on the day in question the *tithi* quoted in the inscription ended at ·94 of the day, *i.e.*, 56½ *ghatikas* after mean sunrise, while the *nakshatra* quoted in the inscription ended at ·50 of the day, *i.e.*, 30 *ghatikas* after mean sunrise.

When only the *tithi* is quoted, its ending moment is shown by decimal figures next to the day of the month, thus : "A.D. 1289, Monday, Nov. 28 ; ·70" is a convenient way of indicating the fact that a *tithi* ended at ·70 of the day (42 *ghatikas* after sunrise) on Nov. 28, A.D. 1289, which was Monday.

3. When a *tithi* or *nakshatra* that is quoted in a record only *commenced* on the week-day quoted in the same record the fact is indicated by the symbols *f.d.t.* or *f.d.n.* Thus :

"Wednesday, 6 Ap. A.D. 1384 ; ·68 ; f.d.n. ·29" means that the *tithi* quoted in the inscription ended at ·68 (= 41 *ghatikas* after sunrise) on Wednesday, 6 Apr. A.D. 1384, but that the *nakshatra* quoted in the inscription only commenced on Wednesday and came to end at ·29 (= 17½ *ghatikas* after sunrise) on the following day, Thursday.

Similarly "Friday, Apr. 26; f.d.t. ·08 ; f.d.n. ·13" means that the *tithi* and *nakshatra* quoted were current for the greater part of Friday, but came to end next day at ·08 (= 5 *ghatikas* after sunrise) and ·13 (= 8 *ghatikas* after sunrise), respectively, on Saturday.

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Pallava.
		Sakalabhuvanachakravartin Ko-Peruñjiṅgadêva.
1924	432	16th year, Āḍi 30, Sunday = A.D. 1259, July 27, Sunday.
		Western Chalukyas.
		Trailôkyamalladêva.
1923	468	Śaka 980, Viḷambi, Āshāḍha, śu. bidige, Thursday, Dakshiṇāyana, Saṁkrānti, Vyatīpāta = A.D. 1058, June 25, Thursday; ·83.
		Tribhuvanamalla 'ruling from the Nelavīḍu (capital) Gôvindavāḍi'.
„	464	Śaka 995, Pramādīcha, Chaitra, amāvāsyā, Sunday = A.D. 1074, March 30, Sunday ; ·33.
		Tribhuvanamalla 'ruling at Kalyāṇa'.
„	461	Śaka 1092, Virōdhi, Chaitra, śu. puṇṇami, Monday, Lunar-eclipse = A.D. 1169, March 14, Friday. There was a lunar-eclipse on this day. The week-day quoted in the inscription is a mistake.
		Chagi.
		Pôtarāja.
1924	273 and 275	Śaka 1152, Tāraṇa (wrong), Vaiśākha, śu. 1, Thursday. The cyclic year Tāraṇa fell in Śaka 1146. In this year Vaiśākha, śu. 1 was current on Sunday, 21st April. As the week-day in the inscription is Thursday there must be an error in the calendrical details.
		Manma-Gaṇapati.
„	283	Śaka 1182, Raudri, Phālguṇa, śu. ashṭamī, Thursday = A.D. 1261, February 9, Wednesday ; ·40. The week-day in the inscription must be a mistake, or due to rough calculation.
„	309	Śaka 1181, Prabhava, Jyēshṭha, ba. 15, Solar-eclipse = A.D. 1267, May 25, Wednesday. There was a solar-eclipse on this day.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHAGI—*cont.*
		Tyāgi-Pōta.
1924	300	Śaka 1121, Solar-eclipse. There was a solar-eclipse in Śaka 1121 (= A.D. 1199) on January 28, Thursday.
		KAKATIYA.
		Gaṇapati.
,,	333	Śaka 1[1]73, Māgha, śu. daśamī, Monday. Probably A.D. 1252, January 22, Monday; f.d.t. ·03.
		Rudra-Mahārāja.
,,	314	Śaka 1190, Vibhava, Māgha,........,Śivarātri = A.D. 1269, February 1, Friday; the *tithi* chaturdaśī was current till ·78 and nak. Śravaṇa till ·52 of the day.
,,	318	Śaka 1213,......,Śrāvaṇa, śu. 15, [Saturday], Lunar-eclipse = A.D. 1291, August 11, Saturday; ·55; nak. Śravishṭha was current till ·11 of the day and then nak. Śatabhishaj commenced. There was a lunar-eclipse on this day.
		Pratāparudradēva-Mahārāja.
,,	287	Śaka 1236, Ānanda, Chaitra, su. 1, Sunday=A.D. 1314, March 17, Sunday; ·87. The nak. was " Rēvatī " which was current till ·57 of the day.
,,	296	Śaka 1222, Śārvari, Kārtika, śu. 15, Friday=A.D. 1300, October 28, Friday; ·86. Nak. " Bharaṇi " was current till ·58 of the day.
,,	298	Śaka 12[3]6, Ānanda, [Śrē]shṭha, ba. 10, Friday = A.D. 1314, June 7, Friday; f.d.t. ·40.
		PANDYA.
		Jaṭāvarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
1923	322	13+13th year, Karkaṭaka 25, ba. daśamī, Tuesday, Kārttigai = A. D. 1215, July 21, Tuesday. The *tithi* ba. 10 commenced at ·97 of the day; nak. " Kārttigai " ended at ·86 of the day.
1924	30	13+1st year, Siṁha, Friday, Aṉiḻam = A.D. 1203, August 15, Friday; f.d.n. ·22.
		Māṟavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva " who was pleased to present the Chōḻa country."*
,,	47	20th year, Mēsha 26, śu. dvādaśī, Saturday, Hastā = A.D. 1236, April 19, Saturday; ·78; f.d.n. ·13.
		Māṟavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva.*
,,	36	9+1+1st year, Mēsha 22, śu. saptamī, Friday, Punarpūśam. In A.D. 1244, Friday, 15th April was the 22nd day of Mēsha. On this day *tithi* śu. 7 began at ·10 of the day, ending next day at ·19, while nak. Punarvasu came to end at ·17 of the day on Friday. This was not however the 11th year of any known Māṟavarman Sundara-Pāṇḍya. The year may be 4+1+1st year, in which case the inscription would belong to the reign of Mār. Sundara-Pāṇḍya whose reign began between 15th June and 26th December, A.D. 1238 (Ephem. Vol. I, Part II, p. 91). The reading seems to be clearly 9+1+1, however. (L.D.S.)

APPENDIX E—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Tribhuvanachakravartin Kulaśêkharadêva.
1924	88	2nd year, . . . pañchamī, Thursday, Uttirāḍam or Uttiraṭṭādi. Since the month is not clear there are two dates for the given details in the reign of Jaṭāvarman Kulaśēkharadēva II. (1) A.D. 1239, June 23, Thursday; ·32; the nak. Uttarā-Bhādrapadā ended at ·94 the next day. This date fell in the month of Mithuna. (2) A.D. 1239, July 21, Thursday, f.d.t. ·81; the nak. Uttarā-Bhādrapadā ended at ·26 the next day. This date fell in the month of Karkaṭaka.
"	100	13+9th year, Kumbha 4, Thursday, Śōdi. In A.D. 1212 which fell in the 22nd year of the reign of Jaṭāvarman Kulaśēkhara whose reign began between 8th April and 29th November A.D. 1190 (Ephem., Vol. I, part I, page 88), Thursday, 26th January, A.D. 1212 was 3 Kumbha (not 4 Kumbha) and day of Śōdi nakshatra. The calculation 4 Kumbha was probably that of a local pañchāṅga. (L.D.S.)
"	107	13+11th year, Mithuna 19, Friday, śu. pañchamī, Makhā, = A.D. 1214, June 13, Friday; f.d.t. ·33; f.d.n. ·02. This is Kulaśēkhara I who came to the throne in 1190 A.D. NOTE.—If his 24th year had not ended on 13th June 1214, his first year would not have ended before 13th June 1190 and his reign must be held to have commenced between 14th June and 29th November 1190. (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva II.*
1923	289	10th year (?), Tulā 4, ba. chaturdaśī, Tuesday, Hastā = A.D. 1263, October 2, Tuesday; ·86; ·94.
		Tribhuvanachakravartin Vīra-Pāṇḍyadêva.
1924	216	17th year, Mithuna, ba. saptamī, Wednesday, Uttiraṭṭādi. = A.D. 1270, June 11, Wednesday; ·78; f.d.n. ·36. There is also a date in the reign of Jaṭāvarman Vīra-Pāṇḍya who began to reign in A.D. 1296, namely A.D. 1314, June 5, Wednesday; ·45; f.d.n. ·50.
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadêva.*
"	232	[6]th year, Ka[rka•]ṭaka, ba. Wednesday, ashṭamī, Rōśaṇi. =Wednesday, 29th July A.D. 1282; ·62; f.d.n. ·82.
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva "who was pleased to take all countries".*
1923	301	11th year, Vṛischika 4, śu. dvādaśī, Wednesday, Rēvatī. =A.D. 1313, October 31, Wednesday; ·79; nak. Rēvatī was current throughout the day. (This is Jaṭāvarman Sundara-Pāṇḍya who ascended the throne in 1303 A.D.).
"	302	11th year, Vṛischika 25, śu. dvitīyā, Wednesday, Mūlā. Apparently Wednesday, 21st November, A.D. 1313 which fell in the 10th year of Jaṭ. Sundara-Pāṇḍya and was 25 Vṛischika. But the day was śu., tṛitīyā and the nakshatra Pūrva-Āshāḍha, śu. dvitīyā and nak. Mūlā having ended at ·71 and ·43 respectively on Tuesday. The solar date is that of Wednesday and *tithi* and nak. those of Tuesday. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Jaṭāvarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva.*
1923	305	22nd year, Siṁha 18, ba. dvitīyā, Tuesday, Uttiraṭṭādi = A.D. 1318, August 15, Tuesday; the *tithi* ba. 2 is perhaps a mistake for ba. 3 which was current till ·69 of the day. The nak. Uttiraṭṭādi was current till ·26. This is Vīra-Pāṇḍya who ascended the throne in A.D. 1296.
1924	208	9th year, Mīna, pañchadaśī, [Sunday], Makhā. Of all the Jat. Vīra-Pāṇḍyas, the only one for whose reign the details are more or less satisfied appears to be the Vīra-Pāṇḍya who began to reign between 18th August 1189 and 15th April 1190 (Ephem. Vol. I, part ii, page 88). Sunday, 22nd February A.D. 1198 fell in the 9th year of his reign; on that day pañchadaśī or śu. 15 began at ·44 of the day while nak. Makhā ended at ·16 of the day. The day of solar month was, however, the 30th of Kumbha not the 1st of Mīna which was the next day i e. Monday (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.*
,,	5	11th year, Tulā 5, śu. saptamī, Monday, Tiruvōṇam. There is apparently an error in the day of solar month because *saptamī* and *Tiruvōṇam* cannot combine so early in Tulā as the 5th of the month.
,,	39	10th year, Rishabha, ba. saptamī, Sunday, Tiruvōṇam = A.D. 1325, May 5, Sunday ; ·79 ; ·06.
1924	41	8th year, Siṁha, 24, śu. dvitīyā, Monday, Rēvatī. Śu. 2 is apparently an error for ba. 2, because ba. 2 + Rēvatī is a common combination towards the end of Siṁha while at that time of the year, śu. 2 + Rēvatī is an impossible combination. The former combination, however, did not occur on a Monday, 24th Siṁha, in either of the reigns of the kings known as Parākrama-Pāṇḍya. The nearest is Monday, 26th August, A.D. 1325 (= 29th Siṁha); ·47, f.d.n. ·09. The year was the 11th of Parākrama-Pāṇḍya who came to the throne in A.D. 1315. Possibly the solar date 24 is an error for 29. (L.D.S.)
		Jaṭāvarman alias *Tribhuvanachakravartin Kulaśēkharadēva.*
1923	313	9 + 3rd year, Vṛiśchika 27, Friday, dvādaśī, Śōdi. The day intended is apparently Friday, 23rd November, A.D. 1201, which fell in the 12th year of Jat. Kulaśēkhara whose reign began in 1190 A.D. On this day, ba. dvādaśī commenced at ·23 of the day ending the next day at ·31, while nak. Śōdi commenced at ·01 on Friday ending next day at ·11. The day of the solar month is indicated in *Ephemeris*, Volume IV, as 28 Vṛiśchika according to Ārya-Siddhānta; but in as much as the Vṛiśchika-Saṁkrānti, according to Sūrya-Siddhānta fell at ·58 on a certain day in this particular year, while, according to the Ārya-Siddhānta, it fell at ·49 of the day, it follows that throughout the month of Vṛiśchika in the year 1201–2 A.D., the days of the month were 1 less by Sūrya-Siddhānta than by Ārya-Siddhānta. Consequently, Friday, 23rd November, A.D. 1201 was 27th Vṛiśchika by Sūrya-Siddhānta and the framer of the inscription must be presumed to have obtained the solar month-date from a *pañchāṅga* calculated according to the Sūrya-Siddhānta. This is unusual in South India, but other instances of the same kind have been noticed in previous Reports. (L.D.S.)

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		PANDYA—*cont.*
		Vîra-Pāṇḍya.
1924	69	Śaka 1298, 35 + 5th year, Mithuna 22, Monday, Punarpūśam = A.D. 1376, June 17, Tuesday; the nak. Punarpūśam commenced at ·64 of the day and ended at ·74 the next day. The week-day cited in the inscription is perhaps a mistake.
"	98	30th year, Vriśchika, ba. pañchamī, Monday, Śadayam. Ba. 5 and nak. Śadayam cannot combine in the month of Vriśchika. Ba. 5 is probably an error for śu. 5, which may combine with 'Śadayam'.
		Māṛavarman alias *Tribhuvanachakravartin Kulaśēkharadēva* "*who was pleased to take all countries.*"
1923	327	11th year, Siṁha 15, Friday, Rōhiṇī = A.D. 1278, August 12, Friday; ·82. The *tithi* was ashṭamī which was current till ·54 of the day.
,	328	24th year, Kanyā, śu. dvitīyā, Wednesday, Tiruvōṇam. Śu. dvitīyā and nak. Tiruvōṇam cannot combine in the month of Kanyā.
"	334	24th year, Mēsha, śu. prathamā, Rōhiṇī = A.D. 1417, April 18, Sunday; ·14; f.d.n. ·58.
1924	109	15th year, Dhanus 15, śu. daśmī, Friday, Aśvati = A.D. 1282, December 11, Friday; ·85; ·72.
"	198	34th year, Mithuna, śu. tritīyā, Wednesday, Punarpūśam = A.D. 1302, May 30, Wednesday; ·81; ·38.
"	228	40th year, Kārttigai, Friday, ashṭamī. Because the nak. is not given, two dates are possible one of which must have been the intended date. (1) A.D. 1307, November 3, Friday; f.d.t. ·17. (2) A.D. 1307, November 17, Friday; f.d.t. ·59.*
"	234	36th year, Vriśchika, śu. daśamī, Tuesday, Uttiraṭṭādi = A.D. 1303, November 19, Tuesday; ·87; ·38.
		Perumāḷ Kulaśēkharadēva.
1924	405 & 408	35th year, Mithuna, śu. pañchamī, Thursday, Pūram, Āṇi 25 = A.D. 1303, June 20, Thursday; ·58; ·88.
		CHOLA.
		Parakēsarivarman alias *Tribhuvanachakravartin Rājarājadēva.*
1923	351	25th year, Kumbha, ba. tritīyā, Thursday, Uttiram = A.D. 1170, February 5, Thursday; ·77; ·10.
1924	428	16th year, Tulā, ba. saptamī, Wednesday, Purāḍam. Ba. 7 cannot combine with nak. Purāḍam in the month of Tulā.
"	429 & 431	14th year, Kumbha, ba. 3, Wednesday, Uttiram = A.D. 1160, January 27 Wednesday; 76; ·77.
"	430	16th year, Tulā, ba. 4, Monday, Rōhiṇī = A.D. 1161. October 9, Monday; f.d.t. ·36; ·72.
"	434	10th year, Siṁha, śu. trayōdaśī, Friday, Tiruvōṇam = A.D. 1155, August 12, Friday; ·61; ·80.
"	436	16th year, Siṁha, śu. tritīyā, Thursday, Attam = A.D. 1161, August 24, Thursday; f.d.t. ·49; ·78.
"	437	16th year, Mīna, ba. tritīyā, Monday = A.D. 1162, March 5, Monday; ·87. The nak. Chitrā was current till ·10 of the day and then "Svāti" commenced.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.
1923	229	2nd year, Vriśchika, śu. dvādaśī, Monday, Mūlā. Neither śu. nor ba. dvādaśī can combine with nak. Mūlā in the month of Vriśchika.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		CHOLA—*cont.*
		Tribhuvanachakravartin Tribhuvanavīradēva "who having taken Madura, Īḻam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and the anointment of victors".
1923	396	37th year, Mithuna, śu. navamī, Sunday, Hasta = A.D. 1215, June 7, Sunday; ·65; ·24
		Tribhuvanachakravartin Rājēndra-Chōḻadēva "who was pleased to wear the hereditary crown and revive the family of Manu".
1923	278	5th year, Mithuna, ba. chaturdaśī, Aviṭṭam. Ba. chaturdaśī cannot combine with nak. Aviṭṭam in the month of Mithuna; but ba. 4 can combine with "Aviṭṭam". In the absence of the week-day, the date cannot be verified.
		HOYSALA.
		Vīra Rāmanāthadēva.
1923	280	12th year, Vṛiśchika, śu. dvādaśī, Wednesday, Aśvati = A.D. 1266, November 10, Wednesday; f.d.t. ·30; f.d.n. ·69.
		VIJAYANAGARA I.
		Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar.
1923	389	Śaka 1294, Parīdhāpi, Dhanus, ba. pañchamī, Wednesday, Maghā = A.D. 1372, December 15, Wednesday; ·86; ·46.
		Ariyaṇa-Uḍaiyar (Harihara).
1923	350	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirāḍam = A.D. 1383, January 31, Saturday; ·94; ·75.
"	358	Śaka 1304, Dundubhi, Vṛiśchika, ba. tṛitīyā, Monday, Punarpūśam = A.D. 1382, November 24, Monday; ·60; ·65.
"	359	Śaka 1304, Dundubhi, Kumbha, ba. Saturday, trayōdaśī, Uttirāḍam = A.D. 1383, January 31, Saturday; ·94; ·75.
"	360	Śaka 1305, Rudhirōdgāri, Tulā, ba. saptamī, Pūśam, Monday = A.D. 1383, October 19, Monday; ·32; ·56.
		Bukka-Mahārāya.
1923	357	Śaka 1328, Vyaya, Tulā, śu. ashṭamī, Wednesday, Tiruvōṇam = A.D. 1406, October 20, Wednesday; ·74; ·45.
"	368	Śaka 1325, Subhānu, Kumbha, śu. prathamā, Monday, Śadayam = A.D. 1404, February 11, Monday; f.d.t. ·09; ·44.
		Vijaya-Bhūpatirāya, son of Dēvarāya-Uḍaiyar.
1923	367	Śaka 13[3]6, Jaya, Makara, śu. trayōdaśī, Monday, Tiruvādirai. The details given must be erroneous in one or more respects.
		Virūpāksha-Uḍaiyar, son of Dēvarāya-Uḍaiyar.
1923	375	Śaka 1341, Vikāri, Makara, śu. daśamī, Monday, Anusham. Śu. 10 and nak. Anusham cannot combine in the month of Makara, but ba. 10 can combine with "Anusham" in the given month. The probable date would be A.D. 1420, January 10, Wednesday; ·85; f.d.n. ·01. In this case, the week-day cited in the inscription must be a mistake.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA I—*cont.*
		Vijayarāya, son of Dēvarāya.
1923	381	Śaka 1341, Vikāri, Makara, śu. pañchamī, Monday, Hastā. Śu. is evidently a mistake for ba., for śu. pañchamī and Hastā connot cambine in the month of Makara. Date intended may have been A.D. 1420, January 6, Saturday; ·24; f.d.n. ·24. In this case the week-day quoted in the inscription must be a mistake.
		Virapratāpa Dēvarāya-Mahārāya.
1924	134	Śaka 1347, Viśvāvasu, Kumbha, ba. Monday, chaturdaśī, Uttirāḍam. Probably A.D. 1426, February 4, Monday. The nak. Uttirāḍam was current till ·95 of the day on Monday but the *tithi* on that day was not chaturdaśī which only commenced at ·50 the next day.
,,	204	Śaka 136[3*] Raudri, Karkaṭaka, śu. daśamī, Wednesday, Viśākhā. The date meant is perhaps A.D. 1440, July 8, Friday; śu. 10 commenced at ·96 of the day, while the nak. Viśākhā commenced at ·33 and ended at ·40 the next day. The week-day cited in the inscription is two days too early.
		Immaḍi-Narasiṅgarāya Dharmarāya.
1924	212	Śaka 1422, Raudri, Uttarāyaṇa, Hēmanta-ṛitu, Pushya 1, śu. ashṭamī, Sunday, Rēvatī, Makara-saṅkrānti = A.D. 1500, December 27, Sunday; f.d.t. ·28; ·78.
,,	213	Śaka 142 [2], [Raudri], Uttarāyaṇa, Mēsha, Monday, ēkādaśī, Maghā. = A.D. 1501, March 29, Monday; f.d.t. ·47; f.d.n. ·35.
		VIJAYANAGARA II.
		Virapratāpa Kṛishṇadēvarāya-Mahārāya.
1923	349	Śaka 1446, Tāraṇa, śu. trayōdaśī, Monday, Anusham = A.D. 1524, June 16, Monday; f.d.t. ·04; ·69. The month, not quoted in the inscription, was Mithuna.
,,	369	Śaka 1441, Bahudhānya, Mēsha, śu. trayōdaśī, Monday, Anusha. The details quoted are apparently erroneous in one or more respects.
,,	457	Śaka 1438, Dhātu, Āshāḍha, ba, amāvāsyā, Sunday = A.D. 1516, June 29, Sunday. Amāvāsyā was current the whole of Sunday. The nak. Ārdrā was current till ·16 of the day on Sunday and then "Punarvasu" commenced.
1924	142	Śaka 1438, Īśvara, Kaṇṇi, śu. daśamī, Monday, Anurādhā. Śu. 10 and nak. Anurādhā cannot combine in the month of Kaṇṇi.
,,	161	Śaka 14[3]5, Śrīmukha, Jyēshṭha, śu. 7, Wednesday = A.D. 1513, May 11, Wednesday; ·58. The nak. Makhā not mentioned in the inscription, ended at ·05 of the day on Wednesday and then nak. Pūrva-Phalgunī commenced.
,,	164	Śaka 1436, Bhāva, Kaṇṇi, ba. ēkādaśī, Thursday, Pushya = A.D. 1514, September 13, Wednesday; f.d.t. ·87; f.d.n. ·21.
,,	166	Śaka 1433, Pramōdūta, Kumbha, ba. pañchamī, Monday, Svāti = A.D. 1511, February 17, Monday; f.d.t. ·22; the nak. Svāti was current throughout the day on Monday.
,,	201	Śaka 1440, Saumya (wrong), Uttarāyaṇa, Mithuna, ba. amāvāsyā, Tuesday, Solar-eclipse = A.D. 1518, June 8, Tuesday. There was a solar-eclipse on Tuesday.
,,	172	Śaka 1441, Pramādi, Kumbha, ba. trayōdaśī, Thursday, Śravaṇa = A.D. 1520, February 16, Thursday; ·99; ·71.
,,	177	Śaka 1438, Dhātu, Phālguṇa, ba. 10, Tuesday, Śravaṇa = A.D. 1517, March 17, Tuesday; ·31, ·55.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24.—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		Vīrapratāpa Achyutadēvarāya-Mahārāya.
1923	330	Śaka 1456, Vyaya, Ādi 4, Dakshiṇāyana, Thursday, Vālavakaraṇa, Prathama-dvādaśī = A.D. 1533, July 3, Thursday. The *tithi* dvādaśī was current till ·43 of the day.
„	361	Śaka 1456, Jaya, Rishabha, śu, daśamī, Monday, Tiruvōṇam. Śu. 10 and nak. Tiruvōṇam cannot combine in the month of Rishabha.
„	371	Śaka 14[6]2, Śārvari, Dhanus, śu. chaturdaśī, Sunday, Mṛigaśīrsha = A.D. 1540, December 12, Sunday ; ·93 ; f.d.n. ·23.
1924	152	Śaka 1457, Manmatha, Siṁha, śu . . . [Mūla], Monday. Details doubtful or wanting.
„	154	Śaka 1457, Manmatha, Kumbha, ba. tritīyā, Thursday, Hastā = A.D. 1536, February 10, Thursday ; ·30 ; ·55.
„	156	Śaka 1457, Manmatha, Makara, ba. [daśamī], Friday, Uttarāshāḍha. Ba. 10 and nak. Uttarāshāḍha cannot combine in the month of Makara. Perhaps A.D. 1536, January 21, Friday, is the date intended ; in this case, the *tithi* was trayōdaśī which was current till ·19 of the day and not daśamī. The nak. Uttarāshāḍha was current till ·89 of the day on Friday.
„	157	Śaka 1454, Nandana, Karkaṭaka, ba. daśamī, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; · 56 ; ·30.
„	159	Śaka 1454, Nandana, Rishabha, ba. dvitīyā, Monday, Mūlā = A.D. 1532, May 2[0], Monday ; f.d.t. ·12 ; ·85.
„	160	Śaka 1461, Vilambi, Siṁha, śu. chaturdaśī, Friday, Śravaṇa = A.D. 1538, August 8, Thursday ; f.d t. ·51 ; f.d n. ·26.
„	163	Śaka 1456, Jaya, Mithuna. śu. paurṇimā, Thursday, Pūrvāshāḍha = A.D. 1534, June 25, Thursday ; ·81 ; ·87.
„	167	Śaka 1460, Vilambi, Dhanus, śu. dvitīyā, Monday, Śravaṇa = A.D. 1538, December 23, Monday ; ·53 ; ·88.
„	168	Śaka 1454, Nandana, Mithuna, ba. daśamī, Thursday, Bharaṇi = A.D. 1532, June 27, Thursday, Bharaṇī.
„	170	Śaka 1455, Vijaya, Karkaṭaka, ba. daśamī, Wednesday, Krittiga = A.D. 1533, July 16, Wednesday ; ·93 ; ·42.
„	171	Śaka 1453, Khara, Siṁha, śu. daśamī, Monday, Mūlā. = A.D. 1531, August 21, Monday ; f.d.t. ·46 ; ·81.
„	173 & 182	Saka 1454, Nandana, Srāvaṇa, ba 10, Saturday, Rōhiṇī = A.D. 1532, July 27, Saturday ; ·56 ; ·30.
	174	Śaka 1459, Hēvilambi, Kumbha, ba. trayōdaśī, Monday, Uttarāshāḍha = A.D. 1537, February 7, Wednesday ; f.d.t. ·28 ; ·65. The week-day quoted in the inscription is perhaps a mistake for Wednesday.
„	175	Śaka 1459, Hēvilambi, Dhanus. ba. daśamī, Friday, Viśākhā = A.D. 1537, December 27, Thursday ; ·5 ; ·53. The week-day Friday may be a mistake for Thursday.
„	176	Śaka 1461, Vikāri, Siṁha, śu. prathamā, Thursday, Pūrva-Phalguṇi = A.D. 1539, August 14, Thursday ; ·80 ; ·88.
„	178	Śaka 1455, Nandana, Srāvaṇa Vimala,-paksha, dvādaśī, Sunday = A.D. 1532, July 14, Sunday ; ·05. The nak. was Mūla, which was current till ·47 of the day.
„	179	Śaka 1459, Hēvilambi, Mīna, śu. dvādaśī, Tuesday, Śravaṇa. Śu. dvādaśī and nak. Śravaṇa cannot combine in the month of Mīna.
„	180	Śaka 1454, Nandana, Mithuna, ba. ashṭamī, Tuesday, Rēvatī = A.D. 1532, June 25, Tuesday ; f.d.t. ·12 ; ·89.
„	193	Śaka 1452, Vikriti, Uttarāyaṇa, Hēmaritu, Makara, [śu.] pañchamī, Rēvatī, Wednesday, Siddhayōga, Saṁkrma[ṇa*]. Probably A.D. 1531, January 23, Monday ; ·55 ; ·80. The week-day quoted in the inscription is perhaps a mistake for Monday.
„	217	Śaka 14[61], Vikāri, Dakshiṇāyana, Grīshmaritu, Karkaṭaka, ba. ēkādaśī, Friday, Rōhiṇī = A.D. 1461, July 11, Friday ; ·83 ; ·86.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA II—*cont.*
		Vīrapratāpa Achyutadēvarāya-Mahārāya—cont.
1924	221	Śaka 1463, Manmatha (wrong), Arpaśi 20, navamī, Punarpūśam, ba. Wednesday, Amṛita-yōga. The cyclic year Manmatha fell in Śaka 1457 and not in Śaka 1463 as cited in the inscription. In the year Manmatha (= Śaka 1457), Arpaśi 20, fell on Wednesday, October 20, A.D. 1535. On this day navamī was current till ·70 of the day, but the nak. was Āślēsha which ended at ·09 of the day and not Punarpūśam as cited in the inscription.
,,	451	Śaka 1458, Manmatha, Dakshiṇāyana, Varsha-ṛitu, Tulā 1, śu. pañchamī, Friday, Jyēshṭha, Saubhāgya-yōga, Saha-karaṇa, Arpaśi, Vishu = A.D. 1535, October 1, Friday ; ·77 ; ·74
		Vīrapratāpa Sadāśivadēva-Mahārāya.
1923	292 & 294	Śaka 1467, Krōdhi, Uttarāyaṇa, Mēsha, ba. dvādaśī, Friday, Uttiraṭṭādi, Vaidhriti-yōga, Kaulava-karaṇa. = A.D. 1544, April 18, Friday ; ·94. The nak. Uttiraṭṭādi was current throughout the day on Friday.
,,	293	Śaka 1467, Krōdhi, Uttarāyaṇa, Mēsha, śu. dvādaśī, Friday, Pūram, Vyāghāta-yōga, Kaulava-karaṇa = A.D. 1544, April 4, Friday ; f.d.t. ·01 ; ·59.
,,	307	Śaka 1488, Akshaya, Mārgaśīrsha, ba. ashṭamī, Wednesday, Uttarābhādrapada = A.D. 1566, November 20, Wednesday ; 36 ; f.d.t. ·91. Ba. 8 is evidently a mistake for śu. 8, for ba. 8 and nak. Uttarābhādrapada cannot combine in the month of Mārgaśīrsha.
,,	451	Śaka 1467, Krōdhi, Śrāvaṇa, ba. 7, [Wednesday] = A.D. 1545, July 29, Wednesday, f.d.t. ·23. Aśvinī was current till ·52 of the day on Wednesday and then Bharaṇī commenced.
1924	153	Śaka 1487, Krōdhana, Dhanus, śu paurṇimā, Friday . . . = A.D. 1565, December 7, Friday ; ·42 ; the nak. Mṛigaśīrsha was current till ·30 of the day and then 'Ārdrā' commenced.
,,	155	Śaka 1467, [Krōdhi], Kaṉṉi, ba. saptamī, Rōhiṇī. = A.D. 1544, September 7, Sunday ; f.d.t. ·61 ; ·85.
,,	183	Śaka 1489, Prabhava, Siṁha, śu. shashṭhī, Sunday, Svāti = A.D. 1567, August 10, Sunday ; ·31 ; ·24.
		VIJAYANAGARA III.
		Bhujabaladēva-Mahārāya.
1923	323	Śaka 1503, Chitrabhānu, Vaigāsi 9, Sōdi, chaturthī, Sunday = A.D. 1582, May 6 Sunday ; ·64 ; ·17.
		Mahāmaṇḍalēśvara Veṅkaṭapatirāya.
1924	199	Saka 1512, Khara, Kārttigai 29, Sunday, ashṭami, Uttiram = A.D. 1591, November 28, Sunday ; ·39 ; ·84.
,,	224	Śaka 1510, Sarvadhāri, Uttarāyaṇa, [Āṉi 1]6, Viśākhā, Sunday, prathamā. The given details are erroneous in more than one respect.
		Veṅkaṭapatidēva-Mahārāya, son of Tirumalaidēva-Mahārāya.
1924	113	Śaka 1536, Ānanda, Kaṉṉi, ba. pañchamī, Tuesday = A.D. 1614, September 13, Tuesday ·21. On this day 'Kṛittikā' ended at ·05 and then nak. Rōhiṇī commenced.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

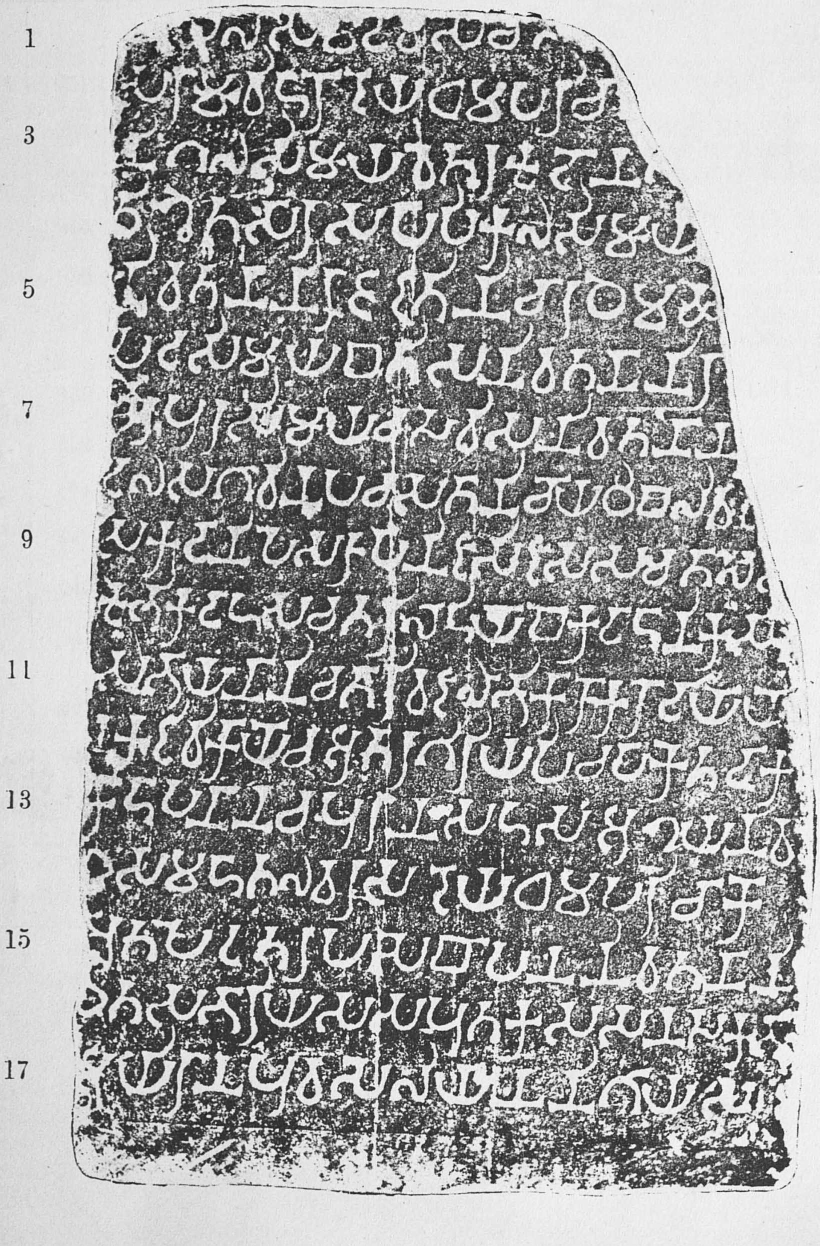
Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		VIJAYANAGARA III—*cont.*
		Veṅkaṭadēvarāya ruling at Ghanagiri.
1923	424	Śaka 1536, Ānanda, Āshāḍha, Sitapaksha (bright half), Vishṇu-divasa (ēkādaśī), Thursday = A.D. 1614, July 7, Thursday; ·43; the nak. was Anūrādhā which was current till ·31 of the day.
		Rāmadēva.
"	423	Śaka 1544, Dundubhi, Vaiśākha, Ūrjitapaksha, Vishṇu-divasa (Śravaṇa), Monday = A.D. 1622, April 22, Monday; the nak. Śravaṇa ended at ·48 of the day. On this day the *tithi* ashṭamī commenced at ·02.
		Sadāśivayyadēva-Mahārāya, ' son of Sāḷuva Maṅga-Uḍaiyar Dēvarāya ' !
1924	148	Śaka 1581, Prabhava, śu. daśamī, Monday, Rēvatī. The dates and the relationship of the persons named in the inscription are impossible.
		MADURA NAYAKA.
		Śokkaliṅgama-Nāyaka, son of Tirumala-Nāyaka.
	7 of App. A.	Śaka 1595, Pramādīcha, Aṟpaśi 9, śu. Friday, daśamī, Śadaiyam = A.D. 1673, October 10, Friday; ·42; f.d.n. ·36.
		PUDUKKOTTAI TONDAMAN.
		Vijaya Raghunātharāya Bādar Toṇḍamāṉ.
	9 of App. A.	Śaka 1726, Kali 4905, Raktākshi, Tai 24, chaturthī, śu. Sunday, Uttiraṭṭādi Śivanāma-yōga, Vaṇikkaraṇa = A.D. 1805, February 3, Sunday; ·72; f.d.n. ·08.
		Mahāmaṇḍaleśvara Anivāraṇa Beharāvu Rāmayadēva-Mahārāja.
1923	425	Śaka 1408, Parābhava, Vaiśākha, śu. 1, Wednesday. = A.D. 1486, April 5, Wednesday; ·51
		Miscellaneous.
	8 of App. A.	Śaka 1615, Prajōtpatti, Tai 16, Thursday, shashṭhī, Rēvatī = A.D. 1692, January 14, Thursday; ·82; ·98.
1923	296	Śaka 1308, Rishabha 10, śu. dvādaśī, Friday, Chitrā = A.D. 1386, May 10, Thursday; f.d.t. ·68; f.d.n. 55. Rishabha 10 is a mistake for Rishabha 15.
"	432	Śaka 1457, Manmatha, Kārttika, śu. 12, Saturday = A.D. 1535, November 6, Saturday; ·73; the nak. was Rēvatī which was current till ·67 of the day.
"	434	Śaka 1388, Vyaya, Māgha, śu. daśamī, Thursday, Rōhiṇī, Brahma-yōga, Garaja-karaṇa, Kumbha-lagna = A.D. 1467, January 15, Thursday; ·50; ·81.
"	440	Śaka 1658, Naḷa, Āśvīja, śu. 3, Monday = A.D. 1736, October 11, Monday. Śu. must be a mistake for ba. The date is not verifiable as the nak. is not given.
"	447	Śaka 1[6]51, Saumya, Āshāḍha, ba. 12, Wednesday = A.D. 1729, July 9, Wednesday; ba. 12 is perhaps a mistake for ba. 11 which commenced at ·72 of the day.
"	448	Śaka 1648, Parābhava, Bhādrapada, śu. 10, Monday. Śu. 10 in the month and year quoted was current on Thursday, 25th August, A.D. 1726; f.d.t. ·14. In the absence of the nak. the date cannot be verified.
"	453	Śaka 1460, Viḷambi, Āshāḍha, śu. ēkādaśī, Thursday=A.D. 1538, July 6, Saturday; f.d.t. ·98. The week-day cited in the inscription is perhaps a mistake.
"	459	Śaka 1595, Pramādīcha, Nija-Bhādrapada, ba. 5. Probably A.D. 1673, September 20, Saturday; ·95.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923–24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1924	192	Śaka 1452, Vikriti, Māśi 20, chaturdaśī, Wednesday, Avittam = A.D. 1531, February 15, Wednesday ; f.d.t. ·19 ; f.d.n. ·07.
„	196	Śaka 144[5], Chitrabhānu, Arpaśi 1, Vishu, śu. ēkādaśī, Sadayam, Siddhayōga, Wednesday = A.D. 1522, October 1, Wednesday ; ·45. Nak. Sadayam was current throughout the day.
„	237	Śaka 1587, Viśvāvasu, Tai 20, Friday, daśamī, Anusha = A.D. 1666, January 19, Friday ; f d.t. ·01 ; ·63. But Tai 20 is evidently a mistake for Tai 22.
„	243	Śaka 1459, Parābhava, Āshāḍha, śu. 5, Thursday. Parābhava fell in Śaka 1458, and not in Śaka 1459. Probably the date intended is A.D. 1546, June 3, Thursday ; ·69 ; nak. Āślēsha was current till ·28 of the day. In the absence of the nak. the date is not verifiable.
„	250	Śaka 1600, Piṅgala, Māgha, śu. 5, Thursday = A.D. 1678, January 17, Thursday ; ·40.
„	254	Śaka 1164, Śubhakṛit, Vaiśākha, śu. 5, Thursday = A.D. 1242, April 6, Sunday ; f.d.t ·29. The week-day in the inscription is perhaps a mistake.
„	255	Śaka 1595, Pramādīcha, Bhādrapada, śu. 7, Sunday. Probably A.D. 1673, September 7, Sunday ; ·48.
„	277	Śaka 1236, Ānanda, Āshāḍha, ba. 5, Tuesday = A.D. 1314, July 2, Tuesday ; ·93.
„	278	Śaka 154[2], Raudri, Kārttika, śu. 10, Thursday = A.D. 1620, November 9, Thursday ; ·35. In this case śu. is a mistake for ba. Since the nak. is not quoted, the date cannot be verified.
„	280 & 281	Śaka 1131, Śukla, Āśvayuja, śu. 2, Wednesday = A.D. 1209, September 2, Wednesday ; f.d.t. ·15.
„	282	Śaka 1096, Jaya, Vaiśākha, śu. 15, Thursday = A.D. 1174, April 18, Thursday ; ·94.
„	285	Śaka 1528, Plavaṅga, Śrāvaṇa, śu. 15, Saturday = A.D. 1607, July 18, Saturday ; f.d.t. ·22.
„	288	Śaka 1753, Vikriti, Phālguna, śu 5, Tuesday Probably A.D. 1831, February 17, Thursday ; ·38. The week day quoted in the inscription is perhaps a mistake. Since the nak. is not quoted, the date cannot be verified.
„	290	Śaka 1563, Vṛisha, Śrāvaṇa, śu. 2, Friday = A.D. 1641, July 29, Thursday ; ·72. The week day cited in the inscription may be a mistake for Thursday.
„	291	Śaka 122[9], Plavaṅga, Śrāvaṇa, śu. 12, Thursday = A.D 1307, July 13, Thursday ; ·18.
„	293 & 294	Śaka 1514, Vijaya, Mārgaśira, śu. 13, Thursday. Probably A.D. 1593, November 26, Monday ; ·52. The week-day in the inscription is perhaps a mistake.
„	297	Śaka 1228, Plavaṅga, Śrāvaṇa, śu 12, Thursday = A.D. 1307, July 13, Thursday ; ·18.
„	299	Śaka 1367, Krōdhana, Srāvaṇa, śu. 7, Wednesday. Probably A.D. 1445, July 11, Sunday ; ·59. The week-day cited in the inscription is probably a mistake.
„	306	Śaka 1339, Hēvilambi, Śrāvaṇa, śu. 5, Thursday. Su. 5 or even ba. 5 did not fall on a Thursday in the given month. In the absence of the nakshatra the date is not possible of verification.
„	310	Śaka 1458, Raktākshi, Āśvija, śu. Lunar-eclipse. Raktākshi fell in Śaka 1486. In this year there was no lunar-eclipse in the month of Āśvija.
„	311 & 312	Śaka 1740, Bahudhānya, Phālguṇa, śu. 13, Monday = A.D. 1819, March 8, Monday ; f.d.t. ·84.
„	315	Śaka 1236, Ānanda, Māgha, ba. 14, Monday, Śivarātri. = A.D. 1315, February 3, Monday ; f.d.t. ·00. The nak. Sravaṇa was current till ·66 of the day.
„	317	Śaka [1]215,...... ba. ......, Sunday, Solar-eclipse. = A.D. 1293, July 5, Sunday. There was a Solar-eclipse on this day.
„	319	Śaka 1175, Pramādīcha, Jyēshṭha, ba. 8, Thursday. = A.D. 1253, May 22, Thursday ; ·02.

APPENDIX E.—Dates from Appendices A, B and C to the *Annual Report* for 1923-24—*cont.*

Year.	Number of inscription.	Astronomical details, English equivalents and remarks.
		Miscellaneous—cont.
1924	321	Śaka 1470, Parābhava, Bhādrapada, ba. 7, Thursday. = A.D. 1546, September 2, Thursday ; ·67.
„	322	Śaka 1442, Vikrama, Āshāḍha, śu. 11, Thursday. Probably A.D. 1520, June 26, Tuesday ; ·71. The week-day cited in the inscription may be a mistake.
„	323	Śaka 1395, Nandana, Kārtika, śu. 15, Thursday. = A.D. 1473, July 8, Thursday ; f.d.t. ·82.
„	324	Śaka 1733, Prajōtpatti, Phālguṇa, śu. 10, Friday. = A.D. 1812, February 21, Friday ; f.d.t. ·03.
„	328	Śaka 1638, Dunmukhi, Makha, śu. 12, Monday. = A.D. 1717, January 13, Sunday ; ·40. The week-day cited in the inscription is evidently a mistake.
„	329	Śaka 1507, Pārthiva, Vaiśākha, śu. paurṇimā, Thursday. Probably A.D. 1585, May 3, Monday. In the absence of the nak. the date cannot be verified. The week-day in the inscription is perhaps a mistake.
„	330	Śaka 1233, Virōdhikrit, Kārtika, ba. 13, Monday. = A.D. 1311, November 8, Monday ; f.d.t. ·36.
„	332	Śaka 1744, Chitrabhānu, Adhika-Āśvīja, śu. 5, Saturday, sna. 1232, Fasli, A.D. 1822, October 5. Śu. 5, was current till ·49 of the day.
„	424	Śaka 1725, Rudhirōdgāri, Mārgaśīrsha, ba. amāvāsyā, Tuesday, A.D. 1803, December 13. Ba. amāvāsyā ended at ·17 the next day.
„	445	Śaka 1253, Siṁha, śu. paurṇimā, Sunday, Śadayam. = A.D. 1331, August 18, Sunday, ·37 ; ·46.
„	446	Śaka 1619, Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Chittirai 17, śu. paurṇimā, Thursday, Chitra. = A.D. 1698, April 14, Thursday ; f.d.t. ·21 ; ·40.
„	447	Śaka 1437, Dhātu, Uttarāyaṇa, Rishaba, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti. = A.D. 1516, May 14, Wednesday ; ·13 ; ·22.
„	448	Śaka 14[38], Dhātu, Rishabha, śu. trayōdaśī, Wednesday, Variha-yōgam, Vyāghra-karaṇa, Svāti = A.D. 1516, May 14, Wednesday.
„	449	Śaka 1486, Raktākshi, Dakshiṇāyana, Varsha-ṛitu, Kanni, ba. Monday, Maghā, Parika-yōga, Siṁha-karaṇa, amāvāsyā. = A.D. 1564, September 4, Monday; f.d.t. ·53; ·82.



The Brāhmī Inscription at Allūru, Kistna District.
(No. 331 of 1924)

PART II.

The premier discovery of this year is the Brāhmī inscription (No. 331 of Appendix C) at Allūru in the Nandigama taluk of the Kistna district. Neither the inscription nor the stūpa-mound is noticed either by Mr. Sewell in his *Lists of Antiquities*, Vol. I (1882) or by Mr. Mackenzie in the *Manual of the Kistna district* (1883). It is possible that the inscribed pillar was discovered at or near the mound some time subsequent to 1883. The epigraph on the pillar is a fragment of 17 lines. The beginning and the end of it are lost. Palæographically it may be assigned to about the 2nd century A.D. Most of the characters resemble those of the inscriptions of Yajña Siri Sātakaṇi II while a few others resemble those of the records of Sātakaṇi I and Ushavadāta. Unfortunately no king is mentioned in the extant fragment which records a number of gifts in the shape of land and money made by a certain Mahātalavara, accompanied by his wife, son and daughter-in-law. The gifts appear to have been made to a school (*nigāya*) of the Pūrvaśailīyas (*Puvaseliya*), a sect of Buddhist monks. The record mentions some *simas*, the names of only two of which are fully readable, viz. those of Pāpikala-sima and [Che]rapura-sima. Of these, the first may be identified with the modern village of Prākerla or Pākerla in the Gudivada taluk of the Kistna district. From the fact that immediately after the mention of the *sima* the extent of the land granted is given, we have probably to infer that the expression *sima* (=Skt. *sīmā*) here does not refer to any territorial division as in later times but that it signifies only the 'boundaries' of the village, in its original sense. The grants recorded appear to include a *vihāra* built for the use of the Buddhist monks. This is almost the first known Brāhmī inscription referring to the school (*nigāya* or *nikāya*) of the Pūrvaśaila monks.

A Brāhmī inscription.

Eastern Gangas.

2. An early copper-plate grant belonging to the Eastern Gaṅga king Mahārāja Indravarman, son of Dānārṇava has been examined during the year and included in Appendix A to this report as No. 1. It is dated in the year 154 of the Gaṅga family and gives the latest known date for the king A copper-plate grant of this same king issued in the year 149 is published in *Epigraphia Indica*, Volume XIV, page 360 ff. The writer of the two grants is the same person, viz. Khaṇḍi-Chandra, son of Āditya-Bhōgika (or Bhōgaka). Another copper-plate grant of this family belonging to Mahārāja Dēvēndravarman, son of Rājēndravarman, and purporting to be dated in the year [1]10 of the family has also been examined (No. 2 of Appendix A). This latter record is much damaged and the reading of the date cannot be said to be certain. This king is identical with the king Dēvēndravarman, son of Rājēndravarman, who issued the undated copper-plate grant No. 7 of 1918-19 which was composed and engraved respectively by the same persons as in this year's grant, viz. Sarvachandra-Sāmanta and Sāmanta Khaṇḍi-Malla. We have hitherto known only of two kings of the name Rājēndravarman of this dynasty. The later of these was ruling about the year 342 of the Gāṅgēya Era and the earlier was his grandfather (*Annual Report* for 1918, page 137 f.). It is therefore not possible that the Rājēndravarman of this year's record could be either of the two known kings of the name if we depend on the date of the record. But the Palaeography of the grant suggests a much later date for it. It is, on the other hand, possible that the date read doubtfully in the record is wrong and that Rājēndravarman was the second of the two kings of this name referred to above. If so, Dēvēndravarman may have to be assigned to some time after the 342nd year of the Gāṅgēya Era and he would then be identical with Mahārāja Dēvēndravarman, father of Satyavarman of date 351 of the Gāṅgēya Era (see No. 684 of Kielhorn's *List of Northern Inscriptions*). But there is still another probable alternative. Mahārāja Dēvēndravarman might

Indravarman, son of Dānārṇava.

Dēvēndravarman, son of Rājēndravarman.

have been the second son of Mahārāja Rājēndravarman and the younger brother of Mahārāja Anantavarman of the year 304 shown in the table on page 137 of the *Annual Report* for 1918 and the date given in our record might be a mistake for 310, in which case the genealogical table may tentatively be given as below. The order of succession is suggested by the numbers given against each name.

Mahārāja Rājēndravarman (1)

Mahārāja Anantavarman (2) (304th year).	Mahārāja Dēvēndravarman (3) (110th, mistake for 310th year).
Mahārāja Rājēndravarman (4) (342nd year).	Satyavarman (5) (351st year).

EASTERN CHALUKYAS.

Jayasiṁha II.

3. A grant of the Eastern Chāḷukya king Jayasiṁha II (No. 4 of 1923–24) examined this year records the grant of land in a village called Peṇukapaṟu in the Karmarāshṭra-vishaya. He is styled herein Sakalalōkāśraya Jayasiṁgha Vallabha-Mahārāja. The *ājñapti* of the grant is Niravadya Sakalalōkāśraya Śrī Prithivi-Gāmuṇḍi. This is the first record of the king hitherto known to epigraphy.

Vishṇuvardhana (VI) *alias* Amma I.

A copper-plate grant of Ammarāja (I) of this family who was known also by the dynastic name Sarvalōkāśraya Śrī Vishṇuvardhana-Mahārāja (A.D 918–925) has been brought to the notice of this department by M.R.Ry. Jayanti Ramayya Pantulu. Its chief interest lies in the fact that a Rāshṭrakūṭa chief called Indaparāja (II), the grandson of Indaparāja (I), who describes himself as belonging to the Mahāraṭṭa-*vaṁśa* and to be the 'lord of the city of Mānyakhēṭa (i.e., Malkhed)' figures as a subordinate of king Amma I and receives, as fief, from him a village in the Velanāṇḍu-vishaya. Only two copper-plate grants of Amma I have been known hitherto, viz. Nos. 558 and 559 of Kielhorn's *List of Southern Inscriptions*. This year's acquisition adds another to the short list of this king's known records.

NOLAMBA–PALLAVAS.

Maydammarasa.

4. An inscription copied at Kalugōḍu in the Rayadrug taluk dated in Śaka 899 (= A. D. 977) states that, while the Pallava, (i.e., Nolamba-Pallava) king Maydammarasa was reigning at Eragūru, Eragaṅga went to heaven. The king Maydammarasa is not known from other records under this name. But we may, for the present, identify him with the king Vīra-Mahēndra Nolambādhirāja of No. 325 of 1912, whom Rao Bahadur H. Krishna Sastri has assigned to the middle or the end of the 10th Century A.D. (*Annual Report* for 1913, page 91, paragraph 14). It is not possible that the chief Eragaṅga could be identical with the king Eragaṅga II of the Western Gaṅga dynasty since the date given in the inscription would fall in the reign of Rāchamalla II (see No. 133 of Kielhorn's *List of Southern Inscriptions*) and since Eragaṅga II was a ruling chief nearly 73 years previously, i.e., in Śaka 826 (= A.D. 904) (*Epigraphia Carnatica*, Vol. XII, page 225, No. 269). The Eragaṅga of the inscription was probably a later local chief of the Western Gaṅga family and an elder contemporary of king Rāchamalla II.

WESTERN CHALUKYAS.

Trailōkyamalla.

5. An inscription (No. 468 of 1923) of the Western Chāḷukya king Trailōkyamalla dated in Śaka 980 (= A.D. 1058–59) has been copied at Pulakurti in the Rayadrug taluk. It appears from this record that the king had a residence (provincial—not capital) at the place called Kōḷūru and that he had as his subordinates some Chōḷa chiefs of the Karikāla family named Mahāsāmanta Bachcharasa, Gōnarasa and Bhīmarasa, who were governing over the Ayyaṇavāḍi Three Hundred and the Kaneyakallu Hundred districts. The last of these chiefs is mentioned in No. 472 of 1923 also. An inscription of Tribhuvanamalla Vikramāditya VI dated in Śaka 995 (= A.D. 1073–74) states that the king had a residence at Gōvindavāḍi—a fact not

known hitherto. Gōvindavāḍi could not have been his capital, but must have only been one of his important provincial residences. This place is identical with the village Gōvindavāḍa in the Rayadrug taluk, Bellary district. We are not certain if this place must be distinguished from the Gōvindavāḍi said to have been 'terrified' by the Hoysaḷa king Vishṇuvardhana (*Bombay Gazetteer*. Vol. I, Part II, page 496, foot-note 4). His only other inscription, copied at Saṅgamēśvaram in the Kurnool district and dated in the Chāḷukya-Vikrama year 3, Siddhārthi, mentions his subordinate Bijjaṇa-Chōḷa-Mahārāja of the Karikāla-Chōḷa family then governing over the districts Kanne Three Hundred, Peḍakallu Eight Hundred and Naṛavāḍi (or Naḷavāḍi) Five Hundred.

Tribhuvanamalla (Vikramāditya VI).

An inscription found at Gōvindavāḍa belongs to the time of Tribhuvanamalla (Vīra-Sōmēśvara IV). This is dated in Śaka 1092 (= A.D. 1170) and is important in so far that it gives a date thirteen years earlier than the one hitherto assigned to his accession. His Chōḷa subordinate Tribhuvanamalla Mallidēva-Chōḷa-Mahārāja figures in this record as ruling over his fief with his capital at Gōvindavāḍi-pura, i.e., the modern Gōvindavāḍa.

Tribhuvanamalla (Vīra-Sōmēśvara IV).

The Pallavas.

6. One record of Nṛipatuṅga dated in the 24th year of his reign (No. 414 of 1928) and two records of Kampavarman (Nos. 402 of 1923 and 144 of 1924), about whom nothing definite is known yet, have been secured this year. It is necessary to note that No. 414 gives the name of the king as Nṛipatuṅgapōttadēvaṉ and No. 144 of 1924 gives a long reign of 32 years for Kampavarman. In No. 402 of 1923 a special imprecation is added that 'the defaulter will incur the sin of having destroyed Kachchipēḍu (Conjeeveram)'. This only suggests the high reverence with which the place was looked upon at this period.

7. No. 432 of 1924 dated in the 16th year of the later Pallava Kō-Peruñjiṅga exemplifies the procedure adopted by the government, as at present, for recovering, from his reversionary heirs, the arrears of rent due on lands even after the demise of the owner, by selling a portion of the lands. It was determined in auditing the Land Revenue accounts that the dues of a deceased tenant who had cultivated lands in different places were in arrears from the 23rd to the 25th years of the king's reign. When the wife and the son of the deceased tenant were pressed for the payment of the dues, they pleaded poverty and appealed to the authorities to appropriate, in lieu thereof, a particular plot of land belonging to them, as temple property and protect them. Accordingly the land was sold over with the knowledge of 'her husband's brother' as surety. The proceeds of the land thus transferred were utilized for offerings and lamps in the temple. From Nos. 429 and 538 of 1918 it is understood that the Chōḷa king Rājādhirāja II had decreed in his 14th year that a married woman, even though she had no issue, should on the death of her husband, become the owner of the lands, slaves, jewels and other valuables and the cattle of her deceased husband. In this year's inscription of Peruñjiṅga the regnal year is entered as 16 which must be a mistake for 26 as the transaction noted above must have taken place after the twenty-fifth year as mentioned in the record. It is also recorded that the gift was made for the health of Śōḷakōṉ, the son (*piḷḷai*) of Peruñjiṅga.

Kō-Peruñjiṅga.

The Cholas.

8. Nearly all the inscriptions of the Chōḷas collected during the year come from Kōyil-Tēvarāyaṉpēṭṭai and Mēlappaḻuvūr in the Tanjore and Trichinopoly districts respectively. In its inscriptions Kōyil-Tēvarāyaṉpēṭṭai is called Tiruchchēyalūr or Tiruchchēlūr and it is said to be in Rājakēsari-chaturvēdimaṅgalam, a *brahmadēya* on the southern bank (of the Kāvērī) (Nos. 276 and 234 of 1923). The appellation Rājakēsari-chaturvēdimaṅgalam must have been given to the place in the time of Āditya I (circa 880 A.D.) who was a Rājakēsarivarman. A hamlet of Rājakēsari-chaturvēdimaṅgalam is called Paṇḍitavatsalachchēri (No. 264 of 1923). Paṇḍitavatsala is one of the surnames of Parāntaka I. Since Āditya I was the only Rājakēsarivarman before Parāntaka I, it

Rājakēsari-chaturvēdimaṅgalam founded in the time of Āditya I.

is evident that the name Rājakēsari-chaturvēdimaṅgalam must have been given in the time of Āditya I. The present village of Rājagiri, a mile from Kōyil-Tēvarāyaṉpēṭṭai, may be a vestige of this Rājakēsari-chaturvēdimaṅgalam. It is now a Muhammadan centre and it contains traces of old temple buildings which now form parts of some private houses.

Parāntaka I.

9. No. 261 of 1923 belonging to the reign of Parakēsarivarman *alias* Tribhuvana-chakravartin Parāntakadēva dated in his 9th year has a new introduction beginning with the words "*pūmaṅgai vaḻara*", etc. The importance of this inscription lies in the fact that it is the first stone record so far known of a Chōḻa king before the time of Rājarāja I containing an introduction of eulogy. This introduction is purely a eulogistic one without recounting any of the king's exploits. Generally in inscriptions commencing with historical introductions the king is said to be seated on his throne with his consort whose name is also given. But in the present record which is dated in the 9th year, this fact is omitted. Perhaps we are to suppose that the king was not married then. The present inscription registers a gift of land, by purchase, for offerings to the god Tiruchchēlūr-Mahādēva by one Araiyūr Kaṉṉappaṉ *alias* Rājakēsari-Pērayaṉ. The remaining inscriptions of Parāntaka I, in this year's collection, with the distinguishing title "Madiraikoṇḍa Parakēsarivarman" range in date from the 24th year to the 40th year and these do not give us any additional information.

Rājakēsarivarman.

10. The records of Rājakēsarivarman collected during the year vary in date from the 3rd to the 17th year of his reign. But the majority of these inscriptions are without any distinguishing royal epithets. Since internal evidence is lacking the identification of some records becomes difficult. In certain inscriptions of Rājakēsarivarman (Nos. 365, 367 and 370 of appendix C) mention is made prominently of one Aḍigaḷ Paḻuvēṭṭaraiyaṉ Maṟavaṉ Kaṇḍaṉ. In the records of this year secured from Mēlappaḻuvūr, this Paḻuvēṭṭaraiyar orders that the taxes prevailing at Nandipuram should obtain also in the village of Avanikandarppapuram, the ancient name of Mēlappaḻuvūr, on the representation made to him by one Kāmbiyaṉ Pirāntakaṉ alias Karuviḍai-Pēraraiyaṉ (No. 367 of 1924). It is clear therefore that he must have occupied an important position in the State. Since this officer is not mentioned in the records of Madiraikoṇḍa Parakēsarivarman, it seems very probable that he must have flourished in the time of a Rajakēsarivarman subsequent to Parāntaka I. Moreover, No. 381 of 1924 mentions a member of the Paḻuvēṭṭaraiyar family, viz., Aḍigaḷ Paḻuvēṭṭaraiyar Kaṇḍaṉ Sundaraśōḻaṉ. It is likely that Aḍigaḷ Paḻuvēṭṭaraiyar Maṟavaṉ Kaṇḍaṉ flourished in the time of Rājakēsari Sundara-Chōḻa, because in the reign of the next Rājakēsarivarman (Rājarāja I) figures another member of the family, viz., Aḍigaḷ Paḻuvēṭṭaraiyar Kaṇḍaṉ Maṟavaṉ, probably his son. Again, Aḍigaḷ Paḻuvēṭṭaraiyar Kaṇḍaṉ Maṟavaṉ, probably the son of Maṟavaṉ Kaṇḍaṉ mentioned above, figures in a record of Parakēsarivarman Uttama-Chōḻa (No. 395 of 1924) and again in a record of Rājakēsarivarman (No. 382 of 1924). Paḻuvēṭṭaraiyar seems to have been an officer under Uttama-Chōḻadēva. The Anbil grant of Sundara-Chōḻa published by the late Mr. T. A. Gopinatha Rao (*Ep. Ind.*, Vol. XV, p. 50) states that one of the queens of Parāntaka who bore him the son Ariñjaya was the daughter of the Kēraḷa prince Paḻuvēṭṭaraiyar. The officer mentioned in this year's record is perhaps a relation of this Kēraḷa prince and not the prince himself as suggested by Mr. Gopinatha Rao. The record of Rājakēsarivarman, dated in the 9th year (No. 382 of 1924) which mentions this Paḻuvēṭṭaraiyar Kaṇḍaṉ Maṟavaṉ must therefore be assigned to the time of Rājarāja I since it is also known that up to the 9th year of his reign, Rājarāja I is mentioned in inscriptions as Rājakēsarivarman without any allusion to his conquests. His inscriptions dated from the 10th to the 12th year have the epithet "*Kāndaḷūr Śālai kalamaṟutta*" and the later ones with the introduction "*tirumagaḷ-pōla*" etc., furnish a complete list of his conquests.

Other members of the Paḻuvēṭṭaraiyar family who appear in this year's records are Nakkaṉ Pūdi Paḻuvēṭṭaraiyaṉ Kumaraṉ Kaṇḍaṉ (No. 357 of 1924), Vaḍugaṉ Mādavaṉ Paḻuvēṭṭaraiyaṉ Kumaraṉ Maṟavaṉ (No. 360 of 1924) and Aḍigaḷ Paḻuvēṭṭaraiyaṉ Kaṇḍaṉ Sundaraśōḻaṉ (No. 381 of 1924).

11. No. 266 of 1923, dated in the 14th year of Rājakēsarivarman, is an interesting document. A deposit of 20 *karuṅkāśu* was made with the temple of Tiruchchēlūr-Mahādēva by a certain individual of Kūṟṟamaṅgalam. The temple authorities lent this amount on interest and the interest of 3 *kāśu* obtained annually from the amount deposited, was awarded to the best reciter of the Jaimini Sāma-Vēda, on the night of the asterism Tiruvādirai in the month of Mārgaḷi every year. It was also stipulated that no prize winner should compete a second time.

Competition held in reciting the Jaimini Sāma-Vēda.

Of the local names appearing in the records of Rājkēsarivarman and Parakēsarivarman with historical significance may be mentioned Adhirājamaṅgalam in Vēdakkūrnāḍu (No. 268 of 1923), Siṁhavishṇu-chaturvēdimaṅgalam, a brahmadēya in Mudichchōnāḍu (No. 232 of 1923), Ariñjigai-vāykkāl (No. 232 of 1923), Śembiyanmādēvi-vāykkāl (No. 232 of 1923), Rājakēsari-chaturvēdimaṅgalam (Nos. 238, 276, 234, 231, 266, 237 of 1923), Kōdaṇḍarāma-vāykkāl (No. 252 of 1923), and Tirubhuvanamādēvi-pēraṅgāḍi (No. 274 of 1923).

12. Five inscriptions dated in the 4th and 5th years of Parakēsarivarman "who took the head of the Pāṇḍya" were secured this year from the Matsyapurīśvara temple at Kōyil-Tēvarāyanpēṭṭai (Nos. 236, 241, 246, 253 and 275 of 1923). This Parakēsarivarman has been identified with Āditya II Karikāla (*Annual Report* for 1912, part II, paragraph 19 and *S.I.I.* Vol. III, page 21). Stone inscriptions of the king are very few since he did not rule long. No. 236 of 1923, dated in the 4th year of this king registers a gift of land by Āśūri Ādittapiḍārakramavittan of Kuladīpachchēri, a member of the assembly (*āḷuṅgaṇattār*) of Rājakēsari-chaturvēdimaṅgalam, for burning a lamp, day and night, in the central shrine of the temple of Tiruchchēlūr-Mahādēva.

Parakēsarivarman "who took the head of the Pāṇḍya".

13. No. 240 of 1923, dated in the 11th year of Parakēsarivarman evidently belongs to the time of Uttama-Chōḷa since it mentions a certain Kōyil Nilāvañji of the king's regiment Madhurāntaka-teriñja Kaikkōḷar. No. 250 of 1923 dated in the 9th year of Parakēsarivarman is clearly referable to Uttama-Chōḷadēva as it mentions the queen Uḍaiyapirāṭṭiyār also known as Śembiyan-Mādēviyār, the mother of Gaṇḍarādittan Madhurāntaka Uttama-Chōḷa. This queen appears in two records of this year (Nos. 262 and 263 of 1923) belonging to Rājarāja I and dated in his 9th and 12th years, as making presents of gold and silver vessels to the god at Tiruchchēlūr. It is recorded that the queen made provision for the sacred bath of the god during the Saṅkrānti days with 108 potfuls of water and also gave 108 vessels for the purpose. Aḍigaḷ Paḷuvēṭṭaraiyar Kaṇḍan Maṟavan referred to in paragraph 10 above, is mentioned again in the records of Rājarāja I, dated in his 11th and 15th years (Nos. 384 and 363 of 1924), which fact establishes the influence he exercised even in the time of Rājarāja I. It is already known that Nakkan Pañchavan-Mādēvī was one of the queens of Rājarāja I. Her parentage is given for the first time in a record coming from Mēlappaḷuvūr (No. 385 of 1924) wherein she is mentioned as the daughter of Dēvanār of Avanikandarppapuram in Paḷuvūr. The inscription states that, as a result of a Revenue Survey, about 900 *kalam* of paddy was collected as surplus to the State, which was made over to the temple, for offerings to the god, by the queen Nakkan Pañchavan-Mādēvī.

Uttama-Chōḷadēva.

Rājarāja I.

It has already been noted in paragraph 19 of the *Annual Report* on Epigraphy for 1912 that certain lands were presented to brahmans for expounding the *Prabhākaram* in the temple of Nāgēśvara at Kumbhakōṇam. The Eṇṇāyiram inscription of Rājēndra-Chōḷa I makes provision for a similar purpose (*Annual Report* on Epigraphy for 1918, part II, paragraph 28). This year also a grant of land to a brahman for expounding the *Prabhākaram* is recorded in a Vaṭṭeluttu inscription from Tirukkōshṭiyūr (No. 333 of 1923) which is dated in the 11th year of Rājakēsarivarman (evidently Rājarāja I).

Rājendra-Chōḷa I.

14. Reference to a free dispensary established by the queen Āḻvār Parāntakaṉ Kundavai-Pirāṭṭiyār is made in a record of Rājēndra-Chōḷa I from Kōyil-Tēvarāyaṉ-peṭṭai (No. 248 of 1923). We have already met with a similar record of the time of Vīra-Rājēndradēva making provision for a dispensary (No. 182 of 1915), but the present record is perhaps the earliest of such grants known. The hospital mentioned above was located at Tanjore and was called '*Sundaraśōḷa-Viṇṇagar Ātulaśālai,*' which is strongly suggestive of the fact that the hospital must have been named so after the king Sundara-Chōḷa. The queen bought 9 *mā* of land for 70 *kāśu* and presented it for the upkeep of the hospital in 1015 A.D. Four years later she found that her former grant was inadequate and purchased 1¼ ground more and presented it to the hospital (No. 249 of 1923). The queen entrusted the charge of the whole gift to one Savarṇṇaṉ Arayaṉ Madhurāntakaṉ and his descendants, evidently for the proper supervision of the hospital. It is stated in the inscription that the queen sent the above order making provision for the hospital, from the palace at Paḻaiyāṟu, to the assembly of Rājakēsari-chaturvēdimaṅgalam, a *brahmadēya* in Nallūr-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu. Paḻaiyāṟu is already referred to as the royal home of Rājēndra-Chōḷa I in No. 463 of 1908. It has been surmised in paragraph 20 of the *Annual Report* on Epigraphy for 1910 that Āḻvār Parāntakaṉ Kundavai-Pirāṭṭiyār must have passed away between the third and the fifth years of Rājēndra-dēva's (I) reign. But this year's inscription (No. 249 of 1923) proves that she was still living in the 7th year of Rājēndra-Chōḷa I.

Vijayarājēndradēva, *i.e.* Rājâdhirāja I.

15. The inscription of Vijayarājēndradēva copied this year at Kōyil-Tēvarāyaṉ-pēṭṭai is dated in the 35th year of the king and begins with the introduction '*திங்களேர் தரு* etc.' The king has been identified with Rājādhirāja I, the conqueror of Kalyāṇa-pura (paragraph 21 of the *Annual Report* for 1910). This inscription (No. 228 of 1923) records that the 'big assembly' of Rājakēsari-chaturvēdimaṅgalam borrowed money from the temple treasury for purchasing certain house-sites in the 28th year of *Periyadēvar* 'who was pleased to take Pūrvadēśam, Gaṅgai and Kiḍāram' and in the 31st year of Rājādhirājadēva. The whole amount borrowed by the assembly together with interest amounted to 710 *kāśu*. In lieu of the interest on this amount, the assembly now agreed to pay all the taxes on the land belonging to the temple of Tiruchchēlūr-uḍaiya-Mahādēva. In the epithet '*Pūrvadēśamum Gaṅgaiyum Kiḍāramum koṇḍa,*' applied to Rājēndra-Chōḷadēva I, the expression 'Pūrvadēśam' is generally interpreted as the eastern country. Mr. Hira Lal points out that the Chattisgarh division of the Central Provinces is called Pūrvarāshṭra in inscriptions (*Epigraphia Indica*, Vol. IX, page 283). Dr. Krishnasvami Ayyangar suggests that Pūrvadēśam might be a rendering of Pūrvarāshṭra and that the expedition against Pūrvadēśam, in this case, must actually refer to the reduction of this portion of the Mahākōśala country and not to any vague conquest of the east. He is also inclined to identify Kiḍāram with Kerti in the north coast of Sumatra.

Kulōttuṅga-Chōḷa I.

16. In the records of Kulōttuṅga I figures the chief Vāṇakōvaraiyaṉ Śuttamallaṉ Uttamaśōḷaṉ *alias* Ilaṅgēśvaraṉ (Nos. 389, 390, 393 and 396 of 1924). The temple at Maṇṇupperumpaḻuvūr (the modern Mēlappaḻuvūr), built of bricks, was in a dilapidated condition without any worship being offered there. The matter came to the notice of the chief Ilaṅgēśvaraṉ who forthwith raised a new temple of stone with *gōpuras* and *prākāras*, for the prosperity of the king, naming the god in the temple Kulōt-tuṅgaśōḷīśvara after the king (Nos. 393 and 390 of 1924) and endowing it with lands for conducting worship and to meet the other expenses of the temple. No. 284 of 1923, dated in the 49+1st year of Kulōttuṅga I, commences with the introduction '*வீரமெய் துணையாகவும்*' etc., which is generally prefixed to the records of Vīra-Rājēndradēva. This introduction breaks off abruptly in the 4th line of the inscription and then begins the usual introduction of Kulōttuṅga I beginning with the words '*புகழ்மாது விளங்க*' etc. It cannot be that the present record was engraved in continuation of an incomplete inscription of Vīrarājēndradēva for want of space, for we have already met with such a combination of introductions in a record from Tiruppalātturai (No. 434 of 1912). The significance of the combination is suggested in the *Annual Report* for 1913, Part II, paragraph 33, where it is stated

that Kulōttuṅga-Chōḷa I probably wanted to establish his immediate succession to Vīra-Rājēndradēva. Incidentally it is known from this inscription that a *kāśu* was equal to 7 *diramam* (*i.e.*, the Grecian coin *drachma*). The average value of the Attic *drachma* is said to be 9¾*d.*

Vikrama-Chōḷa.

17. Four inscriptions of Vikrama-Chōḷa were copied during the year, all of them dated in his 5th year (Nos. 247, 254, 255 and 399 of 1923). No. 414 of 1924 found over the gateway of the south wall of the central shrine in the Bṛihadīśvara temple at Tanjore calls the entrance '*Vikramaśōḷaṉ tiruvāśal*'. The entrance must evidently have been constructed in Vikrama-Chōḷa's reign, either by the king himself or in honour of him. It has been photographed and numbered as 785 of Appendix D. No. 247 of 1923 registers a sale of land to the temple by a certain Gōmaḍattu-Aruḷāḷa-Bhaṭṭaṉ of Śōḷaśūlāmaṇichchēri, a quarter of Rājakēsari-chaturvēdimaṅgalam. Other members of this 'Gōmaḍam' family mentioned in inscriptions are the Kāḷāmukha priests Jñānarāśi-Paṇḍita and Śailarāśi-Paṇḍita figuring in the reigns of Vikrama-Chōḷa and Rājarāja III (Nos. 360 and 352 of 1911).

Rājarāja II (A.D. 1146–1162).

18. All the records of Rājarāja II of this year's collection which range in date from the 10th to the 16th year come exclusively from Pallavarāyaṉpēṭṭai. Full astronomical details are given in these inscriptions and they work out correctly in almost all cases. All the records refer to some gift or other made to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr in Tiruvindaḷūr-nāḍu a subdivision of Rājādhirāja-vaḷanāḍu, which was constructed by Kuḷattuḷāṉ Tiruchchiṟṟambalamuḍaiyāṉ Perumānambi *alias* Pallavarāyar of Kārigai-Kuḷattūr in Śiṟukuṉṟa-nāḍu, a subdivision of Āmūr-kōṭṭam. We will note in the sequel the part played by this Pallavarāyar in the affairs of the Chōḷa dynasty. But it is clear even from the records of Rājarāja II that he must have been an important officer in the State. He was the general that commanded the Chōḷa forces against the Ceylonese general Laṅkāpuri-Daṇḍanāyaka. The village where the temple stands is called Pallavarāyaṉpēṭṭai after him. No. 434 of 1924 recording a sale of land to the temple of Rājarājīśvaram-Uḍaiyār at Kuḷattūr is attested by a number of persons bearing the family name 'Sālaṅkāyana'.

Rājādhirāja (II).

19. From a record of Rājādhirāja II (No. 433 of 1924), we understand that the daughter of Vaippūruḍaiyār was the mother of Rājarāja II and that a sister of Rājarāja II was given in marriage to Vaḷiyūruḍaiyāṉ. The identity of this grandfather and this brother-in-law of Rājarāja II is not at present known. The above inscription which has been secured from Pallavarāyaṉpēṭṭai is the most important record in this year's collection since it gives in detail the circumstances under which Rājādhirāja II came to the throne. The existence of this interesting epigraph was brought to my notice by Mr. Somasundara Desikar, Tamil Pandit, Nannilam. Hitherto the position of Rājādhirāja II in the genealogy of the later Chōḷas was based on surmises, but the present record disproves the theory that Rājādhirāja II was the son of Rājarāja II. The inscription begins with the introduction 'கடல்குழ்ந்த' etc., and it is dated in the 8th year of Rājakēsarivarman *alias* Tribhuvanachakravartin Rājādhirājadēva II.

His coronation.

20. Kuḷattuḷāṉ Tiruchchiṟṟambalamuḍaiyāṉ Perumānam biyār *alias* Pallavarāyar referred to in the above paragraph appears as the chief officer (*mudali*) of the king (Rājarāja II). The *kōyil-kottu* (palace staff) was in his charge and he received all honours (வரிசை) and preferments (ஏற்றங்கள்) that a man in his position could expect from the king. He thus seems to have enjoyed the full confidence of the king (Rājarāja II). When this minister was at the height of his power, Periyadēvar (Rājarāja II) passed away leaving behind him two children aged one and two years respectively. Since the times were troublous ones, the minister was obliged to leave the fort (ஆயிரத்தளிப்படை) and to guard from danger the harem (திரு அந்தப்புரம்) and the children, whom he lodged in a place free from all danger. Seeing that there was no grown-up heir to the crown, the minister raised to the throne

Edirilipperumāḷ, the son of Neṛiuḍaiya-Perumāḷ and the grandson of Uḍaiyār Vikrama-Śōḷadēvar. This Edirilipperumāḷ was crowned under the royal name Rājādhirāja in his 4th year (நாலாம் திருநக்ஷத்திரம்) with the unanimous consent of the chief's party (உடன்கூட்டம்), and of the whole *nāḍu*. There seems to have been great opposition, both open and secret, to the coronation from many quarters, against which the minister carefully guarded the prince and firmly established him on the throne after imprisoning all the suspected enemies. Unfortunately, the inscription is much damaged in certain important portions and leaves much for surmise. The minister evidently had to place a member of a different family on the throne because the children of Rājarāja II were infants. This is perhaps the reason why Kulōttuṅga-Chōḷa III, the son of Rājarāja II, did not succeed his father immediately. At the time of Rājarāja's death (A.D. 1162) Kulōttuṅga-Chōḷa III was 1 or 2 years old, and when he actually came to the throne in 1178 A.D. he was 16 or 17 years old, when he could assume the reins of Government. Whether Rājādhirāja II was ruling during the minority of Kulōttuṅga-Chōḷa III as a regent only, or whether the crown passed on to Kulōttuṅga-Chōḷa III after Rājādhirāja's death, as a matter of course, are points that have to be settled by future researches. In any case, the statement made in paragraph 48 of the *Annual Report* for 1909 that Rājādhirāja II was a son of Rājarāja II and the surmise made by Mr. L. D. Swamikannu Pillai, in his *Ephemeris*, Vol. I, Part II, page 70, that "records began to run in the name of Rājādhirāja II even during the lifetime of his predecessor" have now to be revised in the light of the present record.

Evidences of the War of the Pāṇḍya Succession.

21. The importance of this inscription is further enhanced by the valuable information contained in it about the issues of the War of the Pāṇḍya Succession. Only two Chōḷa records have so far been collected directly referring to this war (No. 20 of 1899 and No. 465 of 1905). The fact that Kulaśēkhara received help from the Chōḷa king is narrated at considerable length in the *Mahāvamsa*; but it is only in the present record that we have direct inscriptional evidence about the help given by the Chōḷa to the Pāṇḍya king. When the king of Ceylon (ஈழத்தரையன்) sent his army and generals to conquer and annex the Pāṇḍya country the Pāṇḍya king Kulaśēkhara fled from his kingdom and sought refuge with the Chōḷa and entreated him to recover his kingdom for him. Thereupon the latter was pleased to direct that Kulaśēkhara be reinstalled on his throne after killing the Ceylonese commander and his lieutenants who had entered the Pāṇḍya country and nailing up their heads over the gates of Madura. In accordance with the direction of the Chōḷa king, Kulaśēkharadēva, during his stay in the Chōḷa country, was entertained with deserving liberality. With enough forces, funds and zeal the Pāṇḍya country was reconquered by the Chōḷas, Laṅkāpuri-Daṇḍanāyaka and his generals being put to death and their heads nailed on to the gateway of Madura. Arrangements were then made for the entry of Kulaśēkharadēva into Madura after taking necessary precautions against the future annexation of the Pāṇḍya country to Īḷam. Having done all this for his king, the minister Pallavarāyar died of some disease. The present grant was made by the king to the minister's relations perhaps in recognition of his services to the State. If the grant were not made in appreciation of his faithful services, there was no need to recount his exploits in detail in the inscription. This record registers a royal grant of 40 *vēli* of tax-free land at Śōḷēndrasiṅga-nallūr in Kuṛukkai-nāḍu, a sub-division of Virudarājabhayaṅkara-vaḷanāḍu to the relations of the minister. Besides these people, the mother, the sister and other relations of Rājarāja II are also provided with lands. 8 *mā* of land was given by Rājādhirāja II to the queen (விருந்தங்கள்) and children of Rājarāja II. To the daughter of Vaippūr-uḍaiyār, the mother of Rājarāja II, 1 *vēli* of land was given and 2 *vēli* to his sister, the wife of Vaḷiyūruḍaiyāṉ and her children. The document is signed by a number of *puravuvari* officers and it is drawn up by the Royal Secretary Mīṉavaṉ-Mūvēn-davēḷāṉ.

22. Of the four inscriptions of Kulōttuṅga-Chōḷa III copied this year, No. 396 of 1923 from Tiruppulivanam in the Conjeeveram taluk is an important one. This inscription is dated in the 37th year of Tribhuvanavīradēva 'who, having taken

Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and the anointment of victors.' Astronomical details given in the record work out correctly for A.D. 1215, June 7, Sunday.

Kulōttuṅga-Chōḷa III.

The inscription records that the assembly of Uttaramēlūr *alias* Rājēndrasōḷa-chaturvēdimaṅgalam, an independent village in Jayaṅgoṇḍasōḷa-maṇḍalam, agreed to burn 8 lamps in the temple of Tiruppulivaṇam-uḍaiya-Nāyaṇār for the money and land received by them in the 14th year of Aparājitavikramavarman, 18th year of Kaṇṇaradēva 'who took Kachchi and Tañjai,' 13th year of Maduraikoṇḍa Parakēsarivarman and in the 14th year of Tribhuvanavīradēva. This agreement was recorded on stone in successive reigns, and, having these as evidence, the *Māhēśvaras* of the temple applied to the king Tribhuvanavīradēva in his 37th year to order the assembly to give effect to the agreement. Evidently, after the intervention of the king, the assembly promised to fulfil their obligations to the satisfaction of the *Māhēśvaras* and the *Sthānattār*.

Importance attached to stone inscriptions.

23. An inscription of Rājarāja III (No. 410 of 1923) coming from Kāvaṇippākkam in the Conjeeveram taluk deserves special mention. This is dated in the 18th year of Tribhuvanachakravartin Rājarājadēva and refers to prince (*piḷḷaiyār*) Gaṇḍagōpāla and his wife [Jyabha] maladēviyār. Another inscription (No. 351 of 1923) of Rājarāja III mentions the coin *Gaṇḍagōpālaṉ-pudumāḍai* which must evidently have been named after the prince Gaṇḍagōpāla mentioned above. This record registers a sale of land to a certain person of Māgaṟal by the assembly of Ukkal *alias* Vikkiramābaraṇach-chaturvēdimaṅgalam. Judging from the number of signatories in the record, it may be inferred that the assembly of Ukkal consisted of 98 members.

Rājarāja III.

Prince Gaṇḍagōpāla.

24. No. 278 of 1923 is dated in the 5th year of Tribhuvanachakravartin Rājēndra-Chōḷadēva "who was pleased to wear the hereditary crown and revive the family of Manu". The king has to be identified with Rājēndra-Chōḷa III because of the title "*Maṉukulameḍutta*" assumed by him (Cf. *Annual Report* for 1909, Part II, paragraph 52). The inscription registers a sale of 118 *kuḻi* of land for 400 *kāśu* to the treasury officers of 'Periyadēvar' by the temple authorities of Tiruchchēlūr-Mahādēva. Tirujñānasambanda, one of the *āṇḍārs* worshipping in the temple of Tiruvalañchuḻi-Uḍaiyār was entrusted with the 118 *kuḻi* of land to found a *matha* called *Manuvilaṅgap-piḷḷaip-peṟṟāḷ* (i.e., she, who brought forth a son who made glorious the Manu race) and he was made the head of the *matha*. At the instance of prince (*piḷḷai*) Śeḻiyakōṉār, the 400 *kāśu* was directed to be utilised for setting up an image of Tirunāvukkaraśudēva in the temple. Prince Śeḻiyakōṉār appears in inscriptions for the first time this year.

The Pandyas.

25. The inspection of a number of places in the Ramnad district has resulted in a good collection of epigraphs of the Medieval Pāṇḍyas. The earliest inscription of this dynasty in the whole collection is a Vaṭṭeḻuttu record of the time of Śaḍaiya Māṟaṉ (No. 287 of 1923). Of the princes appointed as Viceroys to rule over the Pāṇḍya country under the title Sōḷa-Pāṇḍya after its conquest by Rājēndra-Chōḷa I (*Annual Report* for 1905, Part II, paragraph 25) four are known to us so far, viz. Jaṭāvarman Sundara Sōḷa-Pāṇḍya, son of Rājēndra-Chōḷa I, Māṟavarman Vikramasōḷa-Pāṇḍya, Jaṭāvarman Sōḷa-Pāṇḍya, and Māṟavarman Parākramasōḷa-Pāṇḍya (*Annual Report* for 1917, Part II, paragraph 3). This year's collection contains an inscription of a certain Jaṭāvarman Vīra-Sōḷa-Pāṇḍya (No. 99 of 1924), dated in his 21st year, found at Perichchikōyil (Ramnad) which is called therein Mēṉmarudūr *alias* Jayaṅgoṇḍasōḷanallūr. It mentions a chief called Kulāśani Ambalattāḍi with the official surname Rājādhirāja Pūṅguṉṟa-Nāḍāḻvāṉ and his brother Kulāśaṉi Māḷuvamāṇikkam *alias* Adhirādhirāja Pūṅguṉṟa-Nāḍāḻvāṉ. These titles suggest that the record may be of the time of Rājādhirāja I or thereabouts. Vīra-Sōḷa may therefore be identified with either Prince Mummaḍisōḷaṉ on whom his elder brother, king Rājēndradēva, conferred the

Sōḷa-Pāṇḍya.

title 'Sōḻa-Pāṇḍiyaṉ' (*South-Indian Inscriptions* Vol. III, page 62) or more probably Gaṅgaikoṇḍaśōḻaṉ who is stated to have received from his father, king Vīra-Rājēndradēva, the Pāṇḍya country together with the title 'Sōḻa-Pāṇḍiyaṉ' (*South-Indian Inscriptions* Vol. III, page 36).

26. King Jaṭāvarman Kulaśēkhara (A.D. 1190–1217) is represented by about 20 inscriptions in the collection, most of which begin with the introduction "பூவின் கிழத்தி" etc. In only one of his records (No. 29 of 1924) is he mentioned as being seated on his throne 'Kāliṅgarājaṉ' in his palace at Madura while issuing the grant. It may be noted that all his epigraphs are confined to Tirukkōshṭiyūr, Eriyūr and Tirumalai. Almost all of them have the expression *Vīrapañjaraṉ* at the end, which was perhaps the sign-manual of the king. A certain chief bearing the title 'Kaḷavaḻi-Nāḍāḻvār' figures prominently during his reign and may have been his feudatory chief administering the country round about these places. He is specifically called Jayaṅgoṇḍaśōḻaṉ Sīvallavaṉ (No. 313 of 1923). No. 33 of 1924, which is dated in his 3+2nd year, comes from Tirumalai and records the meeting of the big assembly of the *Māhēśvaras* of the eighteen districts (மண்டலம்) in the hall called *Tirujñānasambandaṉ-tiruveduttukkaṭṭi* in the temple of Śūradēva-Īśvaram-uḍaiya-Nāyaṉār at Aḻagaimānagar to show their appreciation of the services rendered by a *dēvaradiyāḷ* to several temples of the locality, such as, setting up of certain images wanting in the temples and the construction of *prākāras*, by conferring on her family the hereditary honour of sounding the conch and the drum at the time of entry into the temple. Instances of dancing girls being honoured with special privileges such as the waving of flywhisks before the god, etc., have been noticed in previous years (Cf. *Annual Report* for 1923, page 107, paragraph 41). The Aḻagaimānagar mentioned in the inscriptions may be identical with the present hamlet of that name near Tirumalai, which is traditionally believed to have been a very important city in ancient times, but which is now no more than a mere collection of a few huts.

Jaṭāvarman Kulaśēkhara.

27. It deserves to be noted in this connection that all the inscriptions on the walls of the Sarvēśvara shrine in the Vishṇu temple at Tirukkōshṭiyūr, with no exception, mention the temple of Śūradēva-Īśvaram-Uḍaiyār at Aḻagaimānagar in Vaḍakaḷavaḻi-nāḍu, while one would expect to find it mentioned as being situated in Tirukkōshṭiyūr in Kēraḷaśiṅga-vaḷanāḍu, since the records of the very same period found on the walls of the Vishṇu temple mention Tirukkōshṭiyūr by name. It therefore leads us to suppose that at some later time, when Aḻagaimānagar began to decline in importance and was deserted owing to some unknown cause, the whole of the temple structure which probably fell into ruins might have been transplanted in the precincts of the Vishṇu temple at this place. This receives support from the fact that (1) there is neither the image of the goddess nor the other usual attendant Śaiva deities in the shrine, (2) many of the slabs forming the walls of the shrine contain mere fragments of writing with no sequence and quite out of order and (3) the records that are left intact mention names of places and persons which are mostly found in the epigraphs at Tirumalai, while there is nothing in them, in common with the contents of the inscriptions of the Vishṇu temple at Tirukkōshṭiyūr. No. 322 of 1923 from Tirukkōshṭiyūr is an inscription of the 26th year of the king which was engraved by order of the *Sabhā* by three members of the *Eriváriyam* committee, making provision for special worship and offerings in the temple once in every month on the day of Rēvatī, for the merit of the chief Kandaṉ Uyyavandāṉ *alias* Uḍaiyār Adaḷaiyūr-Nāḍāḻvār who was born under that asterism, in consideration of his having remitted some taxes due to him on the temple lands.

28. Of Māṟavarman Sundara-Pāṇḍya I about 30 inscriptions have been secured, which range in date between the 2nd and the 21st years of his reign. The epithet "who distributed the Chōḻa country" occurs in about fourteen of these and the attribute "who, having taken the Chōḻa country, crowned himself at Muḍigoṇḍaśōḻa-puram" in four, while five inscriptions begin with the introduction "பூமலர் திருவும்" etc. In his inscriptions from Perichchikōyil and Aḻagāpuri figure two chiefs Atiśayapperumāḷ *alias* Veṉṟu-muḍiśūḍiṉa Adaḷaiyūr-Nāḍāḻvāṉ (No. 79 of 1924) and

Māṟavarman Sundara-Pāṇḍya I.

Uyyavandāṉ Veṉṟu-muḍiśūḍiṉa Adalaiyūr-Nāḍāḻvāṉ (No. 102 of 1924) who were probably two different members of the same family if not identical. Their titles suggest the king's surname to have been *Veṉṟu-muḍiśūḍiṉāṉ* which seems to have also been borne by the later king Jaṭāvarman Sundara-Pāṇḍya (of A.D. 1251 or 1303 ?) (*Annual Report* for 1916, Part II, paragraph 28). It should be one of these two chiefs who made the gift recorded in No. 72 of 1924 in the 16th year of the king to the temple at Perichchiyūr for the merit of his *Śiyaṉ* (father) for the service called 'Māḷavaśiṅgaṉ-śandi' evidently after the surname of the latter. It is curious to note that this inscription opens with a passage recounting the achievements of Māṟavarman (*sic*) Kulōttuṅga, viz. his conquest of the two Koṅgus, Īḻam and Karuvūr and his victorious coronation at Paḻaiyāru, before giving the name of the reigning king and date. A similar instance has been noticed above in the Chōḷa section under Kulōttuṅga (paragraph 16).

29. It is interesting to learn from No. 75 of 1924 about the grant of land by the chief Kaṇḍaṉ Udaiyañjeydāṉ Gāṅgēyaṉ to a poet named Koḍikkoṇḍāṉ Ādichchadēvaṉ of Siṟuperuchchiyūr who got himself introduced to the chief by a certain Kāraṇai-Viḻupparaiyaṉ a court-poet of the king and sang a '*piḷḷaikavi*' in praise of the chief. '*Piḷḷaikavi*' also called '*Piḷḷaittamiḻ*' is a poem celebrating the different stages in the infancy and childhood of a hero described in ten parts. The poet seems to have become the chief's favourite after some time, for we find him referred to by the chief as 'our poet' in No. 71 of 1924 dated a year later. We find the same chief in No. 64 of 1924 making a gift to the Perichchiyūr temple for a service instituted by him and called 'Araiśanārāyaṇaṉ-śandi' which suggests a possible surname of himself or his overlord, the king. In the same reign in another part of the district we find a certain "Kavirāyar Īśvaraśiva-Udaiyar of Uttaradēśam" being honoured by the grant of '*gurudakshiṇā*' in the shape of land by Māḷavamāṇikkam Tirukkāṇappēruḍaiyāṉ *alias* Māḷavachakravarti (No. 47 of 1924) who is already familiar to us as making a similar gift to a certain Śaiva teacher called Śrīkaṇṭha-Śiva at Tirupputtūr (*Annual Report* for 1909, Part II, paragraph 25).

Gift of land to a poet.

30. Two inscriptions of the king from Pirāṉmalai (Nos. 209 and 211 of 1924) record a gift of land for the maintenance of the ascetics in the *matha* built by a certain Īśānaśiva-Rāvaḷar who calls himself the disciple's disciple of one Dēśikēndra of the Lakshādhyāyi-*santāna* and the Gōḷakī-*vaṁśa* of the Āryāvarta. In the *Annual Report* for 1913, Part II, paragraph 55 "the Gōḷakī-matha" is mentioned as being frequently referred to in inscriptions of the 13th century, coming mostly from Kurnool. The present records show that its influence had spread far into the south also at this period. The grant seems to have been made jointly by the king and Piḷḷaiyār Aḻagapperumāḷ or by the latter under the king's orders. This Aḻagapperumāḷ is referred to in the *Annual Report* for 1916, Part II, paragraph 26, as the son-in-law (*marumagaṉār*) of the king, while he is here called '*Piḷḷaiyār*' (son) probably as a sign of endearment.

Īśānaśiva-Rāvaḷar.

31. Nos. 91 and 73 of 1924 from Perichchikōyil give us some details regarding the rate of taxation prevailing at the time. The former states that the people of Siṟuperuchchiyūr and Kaṉṟāppūr (evidently the present Kandramāṇikkam) were very much reduced in circumstances and began to feel 'that life in the woods would be preferable.' It records thereupon an order of Kaṇḍaṉ Āḷuḍaiyāṉ Gāṅgēyaṉ issued to them fixing the rate of taxation as follows :—On every *mā* of land . . . . . . *kalam* of paddy and 1¾ *tiramam* of 5 mēni (?), half this rate on the Aṟpaśi-kuṟuvai and Śittirai-kuṟuvai and one-fourth of the rate on lands irrigated by *piccottas* (*tulā*) and on lands yielding *tiṉai*, *varagu* and sesamum ; the full rate on sugar-cane-growing lands. The latter which may also be assigned to the same king records that owing to the inability of the people to pay the revenue according to the old rates obtaining from the 5th year of the king the standard of land measure was altered. Whereas one *mā* was hitherto made up of 18 span (square), now 24 span (square) was treated as equivalent to ½ *mā* and 1 *mun tirigai*. Similarly in the payment of the *antarāyam* tax on the chief produce, which seems to have been paid in *tiramam* (drachma), the value of *tiramam* was increased from 5 *mā* to 7 *mā* of *kāśu* and the standard grain measure was changed, viz. from 6 *kalam* to 7 *kalam* and 3

kuṟuni. The rates of taxes on the lands however continued in the same proportion as mentioned above. Allowance was made for the taxation only on the actual produce yielded by the lands.

Jaṭāvarman Vīra-Pāṇḍya.

32. There are about two dozen inscriptions in the collection which refer themselves to the reign of Jaṭāvarman Vīra-Pāṇḍya. Two of these with the introduction "பூமருவிய திருமாதும்" etc. have been found, one at Tirukkōshṭiyūr (No. 316 of 1923) and the other at Tirumalai (No. 23 of 1924). They are both dated in his 2nd + 9th year and mention the king as being seated on his throne in his palace at Madura, east of Māḍakkuḷam. The former records the royal sanction to the gift of a land made by the chief Jayaṅgoṇḍāṉ Śīvallavaṉ Kaḷavaḷi-Nāḍāḷvār to a certain playwright (?) called Kāḷaiyakālachchākkai. The latter also mentions the same chief as making a request for and obtaining the royal consent to, the grant of the village Śrīvallavanallūr which was also made a *dēvadāna* of the Tirumalai temple. In the absence of any details of dates the king cannot at present be definitely identified either with the conqueror of Īḻam, Koṅgu etc., or with the one who came to the throne in A.D. 1296. The Conqueror of Koṅgu is represented by two inscriptions (Nos. 297 of 1923 and 216 of 1924) which mention his achievements, while No. 289 of 1923 on account of its astronomical details is also to be assigned to him. No. 42 of 1924 mentions a certain chief Tirukkāṉappērudaiyāṉ Śivanīndakālaṉ *alias* Māḷavachakravarti who also figures in the same reign in an inscription from Śaṉṉavaṉam (No. 21 of 1916). Māḷavarmāṇikkam Tirukkāṉappērudaiyāṉ *alias* Māḷavachakravarti who was already noticed in connection with Māṟavarman Sundara-Pāṇḍya I is mentioned also in No. 44 of 1924 of the 6th year of Vīra-Pāṇḍya who can therefore be no other than the conqueror of Koṅgu. It seems to be a later king of the same name who ascended the throne in A.D. 1296 that is represented by No. 305 of 1923. The details of the date given in the record which is dated in his 22nd year agree with A.D. 1318. The epigraph gives us the information that certain disputes arose between the temple authorities and the assembly at Tirukkōshṭiyūr in the matter of the collection of *Kīḻvārappachchai* from three villages and that it was finally settled by Iraṅgalamiṭṭāṉ-Tādar(dāsar) one of the Śrīvaishṇavas of the temple who seems to have been also a minister (திருவமச்சு) of the king. He induced the assembly to make over to the temple in perpetuity, in addition to the *kaḍamai* and *antarāyam* due to the temple, the *poṉvari* usually received by the assembly as *Kīḻvārappachchai* from the villages specified. With the income thus derived he made arrangements for the continuance of the festivals in the months of Āvaṇi and Vaigāśi which had been jointly instituted by the assembly and the agents of Dēvar Kaṇḍiyadēvar. We know of a certain Kaṇḍiyadēvar already from an inscription of Māṟavarman Sundara-Pāṇḍya-dēva coming from the Chingleput district (No. 296 of 1910, *Annual Report* for 1911, Part II, paragraph 42) and a chief called Vijayarāyarmiṇḍaṉ *alias* Kaṇḍiyadēvar of Irājēndram (No. 309 of 1914). Again in the reign of Māṟavarman Kulaśēkhara (A.D. 1290) (No. 81 of 1916) we hear of Kaṇḍiyadēvar who has been identified with Sundara-Pāṇḍya, the son of Kulaśēkhara, on the strength of No. 73 of 1916 (*Annual Report* for 1916, Part II, paragraph 31).

Dispute between the temple and village assembly regarding collections.

33. No. 146 of 1924 is an inscription of the 13th year of Māṟavarman Vīra-Pāṇḍya who was probably the king that came to the throne in the A.D. 1253. It mentions a certain Dēvar Gaṅganārāyaṇa-chakravartigaḷ who was a chief under the king in Marudāḍu-nāḍu, i.e. round about Koḍuṅgālūr in the North Arcot district. Another king named Ravivarman Vīra-Pāṇḍya is represented by No. 344 of 1923 from the Conjeeveram taluk. We know of the Chēra king Ravivarman Kulaśēkhara who ruled over the Pāṇḍya country in the beginning of the 14th century (*Epigraphia Indica*, Volume IV, page 146). King Vīra-Pāṇḍya of our present inscription may have been this Kulaśēkhara himself or a successor of his with the title of Vīra-Pāṇḍya assumed by him in commemoration of his victory over the Pāṇḍya king. (*ibid.*).

34. An inscription of a later Vīra-Pāṇḍya (No. 69 of 1924) links the Śaka year 1298 with the 40th year of his reign, thus yielding A.D. 1330–31 as his initial date. It states that there was a long-standing feud between the caste-people and the

A dispute between the Paraiyas and the caste-people.

Paraiyas in the 24 villages of Tiruttiyūr-muṭṭam, including Kaṟṟuppaṭṭu and Pāganēri, resulting in loss of life on both sides. It seems to have been settled amicably by Gāṅgaiyarāyaṉ with the following understanding on both sides, viz. that the Paraiyas should beat the drum (*muraśu*) for the caste-people on all occasions, good or bad, and receive in return a *padakku* of paddy and a fowl. Every resident of the *paṟṟu* who was entitled to the privilege should measure out in the harvest season, irrespective of the yield, a *kalam* and a *tūṇi* of paddy (to the Paraiyas) for this service. A still later Vīra-Pāṇḍya is the king mentioned in No. 96 of 1924, dated in Śaka 1445 (A.D. 1523–24), from Perichchikōyil, whose subordinate was a certain Śivanīndakālaṉ *alias* Iraṇavīrap-perumāḷ *alias* Gāṅgaiyaṉ who bears a number of *birudas* such as Ravikulamaṉṉaṉ, Ekāṅgavīraṉ, Rūpanārāyaṇaṉ etc., similar to those borne by the chief Gāṅgēyaṉ, a subordinate of Jaṭāvarman Parākrama-Pāṇḍya (asc. A.D. 1358) (*Annual Report* for 1916, paragraph 34). The chief mentioned in the present record may have been a later descendant of that Gāṅgēyaṉ. This inscription, records a grant of land to the temple apparently to ward off the evil effects of his natal star Śatabhishaj falling on a Tuesday.

Māṟavarman Kulaśēkhara.

35. Māṟavarman Kulaśēkhara is represented by fifteen inscriptions which give him the attribute "who took all countries" and by four without it, while a few other inscriptions which call him merely Kulaśēkhara may be assigned to him both on account of the details of the dates contained in them and the names of persons figuring in the documents. They range between the 2nd and the 40th years of his reign. No. 103 of 1924, dated in his 15th year (i.e., A.D. 1283), records a gift for the merit of Vīra-Pāṇḍyadēva who may be the king that came to the throne in A.D. 1296. We are informed in No. 328 of 1923, dated in his 24th year, that Kēraḷaśiṅga-vaḷanāḍu, the division in which Tirukkōshṭiyūr was included, was in the administrative control (அணைப்பு) of the officer Vāṇādarāyar since the reign of Jaṭāvarman Sundara-Pāṇḍya "who conquered all countries." The record is a ratification of a royal order issued in the 15th year of Kulaśēkhara while he was at Kaṇṇaṉūr, exempting the Tirumayānam-Uḍaiyār temple from the payment of taxes on all its lands and house-sites. Two inscriptions from Pirāṉmalai (Nos. 194 and 198 of 1924), dated in his 32nd and 34th years, record gifts to the temple by a certain Koṉṟaiśērmuḍiyāṉ Tirunelvēli-uḍaiyāṉ *alias* Taichchavēḷaikkāraṉ of Rāśavallapuram in Kīḻvēmbu-nāḍu. Possibly this may be a different person from the Tirunelvēli-uḍaiyāṉ under whose oppression the people of Viraiyāchchilai had to sell away their lands to pay the enormous fee he levied from them (*Annual Report for* 1916 Part II, paragraph 30), in the king's 22nd year. No. 405 of 1924, which gives details of dates that make it referable to this king, mentions his queen Nāchchiyār Ulagamuḻuduḍai-Āḻvār. No. 218 of 1924 from Pirānmalai seems also to belong to Māṟavarman Kulaśēkhara I who had the surname Bhuvanēkavīraṉ (*Annual Report* for 1918, Part II, paragraph 52). The inscription records the construction of the *gōpura* in the temple on the hill by Bhuvanēkavīraṉ Viradamuḍittavaṉ. No. 78 of 1924, which is much damaged, is of the reign of a certain Perumāḷ Kulaśēkharadēva and seems to record the settlement of an enmity between two chiefs of the place called Kaṇḍadēvaṉ Chakravarti and Dēvar Aḻagukaṇḍaperumāḷ *alias* Gāṅgēyar by Mummudiśōḻaṉ Māḷavamāṇikkam Māḷavachakravarti.

36. Māṟavarman Vikrama-Pāṇḍya (asc. A.D. 1269–70) with the introduction "திருமகள் ஜயமகள்" etc. is represented by four inscriptions. No. 317 of 1923 mentions the king as being seated on his throne called Muṉaiyadaraiyaṉ in his palace at Madura; while another, No. 312 of 1923, dated in his 7th year and 649th day, refers to him as seated on his throne Maḻalaiyadaraiyaṉ in his palace at Rājēndram, east of Rāśiṅgaṉkuḷam. This Rājēndram has been mentioned above as the place of Kaṇḍiyadēvar (paragraph 32).

Jaṭāvarman Śrīvallabha.

37. Jaṭāvarman Śrīvallabha with the introduction "திருமடந்தையும்" etc., who ascended the throne in 1291 A.D. is represented by only one inscription, viz. No. 291 of 1923 from Tirukkōshṭiyūr dated in his 13th year. It mentions his throne Kaliṅgattaraiyaṉ located in the hall of his palace called Aḻagiyapāṇḍiyaṉ-kūḍam

from where he ordered the remission of taxes on two villages for conducting the festivals in the month of Aippigai commencing on the day of the asterism Chitrā which was his star of birth.

Jaṭāvarman Parākrama-Pāṇḍya.

38. About six inscriptions belong to Jaṭāvarman Parākrama-Pāṇḍya who ascended the throne in A.D. 1315, and they range in date between the 5th and 11th years of his reign. Nos. 15 and 16 of 1924, dated respectively in his 5th and 9th years, mention certain lands at Nāmanūr which were first sold for 40 *Rāśimaraśan-kuḷigai* by the assembly of the village to a certain Ulaguyyavandār with the exemption of water taxes in compensation for the labour involved in reclaiming them from their waste condition. The latter registers the subsequent sale of the same by Ulaguyyavandār to a certain Ēlagapperumāḷ Poyśollādār for 489 *Rāśimaraśan-puḷḷi*, i.e. for more than ten times the value he had paid, evidently owing to the improvements he effected on the lands within the four years. No. 39 of 1924, dated in his 10th year corresponding to A.D. 1325, gives us some interesting details about the sale of lands and the tanks irrigating them by the temple at Tirumalai to two brothers. Two villages were in the possession of a certain Gurukularāyar who, however, failed to pay the taxes *kaḍamai*, *antarāyam* and *viniyōgam* (to the Government) and left the lands fallow. Thereupon the temple authorities took possession of the land after paying (?) the *kaḍamai*, but still could not improve the lands. They leased some dry lands out of the above for *nilavāram* and were enjoying the *kārāṇmai* over them. They then sold the tanks and the lands under them to the brothers for 200 *Rāśippaṇam* in the presence of the king (சக்கரவத்தி காட்சிப்பட) and with the money set up the images of Gaṇapati and Tiruvādavūr-Nāyaṉār(Māṇikyavāchakar). The *kaḍamai*, *antarāyam* and *poṉvari* taxes were to be paid in future to the temple (and not to the Government) by the purchasers for providing for the sacred bath and offerings and worship to the images newly set up. These taxes were fixed as follows: —

(1) The *kaḍamai* was to be paid in paddy at 3 *kalam* on every *mā* of land yielding 40 *kalam* by the measure called *Kālakaṇṭan*.

(2) The *antarāyam* tax was paid in money and fixed at ¾ and odd *tiramam*. The rates of *kaḍamai* and *antarāyam* were fixed in kind at ·¾ of the above on the *Arpaśi-kuṟuvai*, and ½ on the *Ādik-kuṟuvai* and lands growing *varagu* and ¼ on lands yielding sesamum and *tiṉai*.

(3) The *viniyōgam* on every *mā* of land was 1 *tūṇi* of paddy if wet and ½ *tiramam* (in coin) if dry.

(4) The *vāḍāk-kaḍamai* was to be paid at 13½ *Rāśippaṇam* a year (according to the rate of the price then obtaining) and ½ *paṇam* on every *mā* of garden land, growing plantain, ginger, turmeric or betel.

The document is attested at the end by the king or his officers as expressed by the sign manual *Vīrapañjaraṉ* and by Gurukularāyar the original tenant of the lands. A subordinate of the king by name Ēlagapperumāḷ *alias* Kalavaḷi-Nāḍāḷvāṉ is mentioned in No. 5 of 1924 as selling some tank together with the lands under it to a physician of Aḻagaimānagar. This chief must evidently be the descendent of the Kaḷavaḷi-Nāḍāḷvārs figuring in the reigns of the earlier kings, viz. Kulaśēkhara and Vīra-Pāṇḍya (paragraphs 26 and 32 above). The inscription incidentally mentions a certain coin called *Parumuḷai-varāhaṉ*.

39. No. 63 of 1924 from Śiṟuvayal is dated in the 2nd + 21st year of Jaṭāvarman Parākrama-Pāṇḍya. It seems to be referable to the king who came to the throne in A.D. 1358, since the cyclic year Pārthiva mentioned in the inscription does not agree with any other date of the king except A.D. 1381 and even that only by the northern cycle.

VIJAYANAGARA KINGS.

Kampaṇa-Uḍaiyar.

40. The earliest Vijayanagara inscription of the year (No. 389 of 1923) belongs to the time of Kampaṇa-Uḍaiyar, son of Bukkaṇa-Uḍaiyar, and comes from Tiruppuli-vaṉam in the Conjeeveram taluk and is dated in the Śaka year 1294, Parīdhāvi, corresponding to A.D. 1372. It registers the sale of the village Araśāṇipālai by the assembly of Ukkal *alias* Vikramābharaṇach-chaturvēdimaṅgalam. The

assembly of Ukkal is also mentioned in No. 390 of 1923, dated in Śaka 1296, Ānanda, corresponding to A D. 1374. It records the collection of the arrears of rent by the assembly. The inscriptions seem to have been engraved when Kampaṇa-Uḍaiyar was leading the expedition against the Mussalman principality of Madura. Tiruppulivaṉam belonged to the principality of the Śambuvarāya chiefs whom Kampaṇa-Uḍaiyar subdued and whose territory he annexed (Nos. 393 and 394 of 1923). What is of special interest in these records is the mention of the assembly of Ukkal *alias* Vikramābharaṇach-chaturvēdimaṅgalam. This assembly is also mentioned in several other inscriptions of this year from the same tract of country (Nos. 350, 358 and 359 of 1923). All these inscriptions are dated during the reign of Ariyaṇa-Uḍaiyar (Harihara II) in the year Śaka 1304, corresponding to A.D. 1382. These inscriptions also, like the previous ones, record the purchase or sale of land by the assembly. These village assemblies which were powerful local institutions during the Chōḷa period seem to have gradually died out after the decline of the Chōla Empire. The few transactions noticed in the above inscriptions were probably among the very last transactions of the assemblies before their total disappearance. Nos. 368, 370 and 381 of 1923 afford interesting information about the encouragement given in those days to handicrafts by private bodies and institutions. No. 368 of 1923 registers the sale of land in the *tirumaḍaiviḷāgam* of the temple to the weavers that formed a settlement there. No. 370 of 1923 registers a remission of certain taxes on a new settlement made by them. Nos. 368 and 381 of 1923 record the royal grants, of the taxes paid by these new settlers, to the local temple.

Harihara II.

41. A new officer Vāṇaṉ Sundaraṉ under the first Vijayanagara dynasty appears for the first time in this year's collection. He appears from his name to have been a Bāṇa. Several chiefs who called themselves Bāṇas are found as subordinates of the Vijayanagara crown. One of these was a chief called Sundarattōḷ Māvali-Vāṇādirāyar. He is mentioned in Nos. 121 of 1903, 585 of 1902 and 587 of 1902 as well as No. 451 of 1924. There is no means of knowing how this Vāṇaṉ Sundaraṉ is related to them. He might have been an earlier member of that family.

Vāṇaṉ Sundaraṉ.

42. The Sāḷuvas are represented this year by only four inscriptions (Nos. 212, 213, 207 and 195 of 1924). All these except No. 207 of 1924 belong to the time of Immaḍi-Narasiṅgarāya who bore also the surname Dharmarāya. Of these Nos. 212 (Śaka 1422) and 207 of 1924 (date lost) record a gift of land made to Brāhmaṇas by a subordinate named Eppuli-Nāyakkaṉ for the merit of Tipparaśayyaṉ. It is not known who the Tipparaśayyaṉ was. He might have been an officer of the king appointed to govern the region of Ramnad. The village in which the grant referred to in No. 207 of 1924 was situated, is called Tipparaśapuram evidently after the same chief. In No. 195 of 1924 Eppuli-Nāyaka is represented as making a grant of land to the temple of Śiva called Nallamaṅgaipāgar at Tirukkoḍuṅguṉṟam (Pirāṉmalai) *alias* Dakshiṇa-Kayilāyam for a service called Tipparaśayyaṉ-śandi. This inscription is dated Śaka 1424 in the reign of Narasaṇṇa-Nāyaka, agent of Immaḍi-Mahārāya Dharmarāya. No 213 of 1924 dated Śaka 1422 records the gift of a village as *maḍappuram* to Pāṇḍināṭṭu-Mudaliyār of the Bhikshāmaṭha-santāna *alias* Lakshādhyāyi-santāna and the Gōḷaki-maṭha, who was the presiding pontiff of the Aruvattamūvaṉ-tirumaḍam.

The Sāḷuvas.

43. The earliest inscription of the Tuluva dynasty discovered this year is No. 195 of 1924 coming from Pirāṉmalai and dated Śaka 1424. Here Narasaṇa-Nāyaka makes a grant as the agent of the Sāḷuva king Immaḍi-Mahārāya Dharmarāya Immaḍi-Narasiṁha. There are no inscriptions of Vīra-Narasiṁha, his son and successor in this year's collection. But Krishṇadēvarāya is, as usual, represented by a fairly large number of inscriptions. His earliest record copied this year (No. 166 of 1924) is dated in Śaka 1433 and comes from Kāḷahasti. It registers a grant of money made by him to the temple of Kāḷahasti for some daily service. Nos. 150, 165 and 181 of 1924 in three different languages register a grant of valuable necklaces set with precious stones to the god Kāḷahastīśvara by the king personally. They are

Narasaṇa-Nāyaka.

all dated on the same day, *viz.*, Āṅgīrasa, Phālguṇa, *śu.* 5. Krishṇarāya is said to have made other valuable gifts to the same temple on this occasion. Nos. 151 and 162 of 1924 make provision for the celebration of a large number of festivals in the temple. He seems to have visited Kāḷahasti during his march against the Kaliṅga (Gajapati) king Pratāparudra with whom he waged war about this period. No. 201 of 1924, dated Śaka 1440, Saumya, discloses the name of a subordinate of the king, *viz.*, Poṉṉambalanātha Toṇḍaimāṉār, the chief of Arandāṅgi, a village in the Tanjore district bordering on the Pudukkottai State. The chief bears a number of *birudas* notable among which is 'he who levied tribute from Ceylon in seven days'. He appears to have traced his descent from the ancient Pallavas. He seems to be identical with the Poṉṉambala-Toṇḍaimāṉ who figures in No. 312 of 1914 from Tiruvaraṅguḷam in the Pudukkottai State, dated in Śaka 1436, Bhāva, *i.e.*, four years earlier than the present inscription. From the latter inscription he appears to have had the title Alaivilañjādāṉ and endowed for a service called after him Alaivilañjādāṉ-*śandi* in the temple of Haratīrthēśvara at Tiruvaraṅguḷam.

Krishṇarāya.

Poṉṉambalanātha Toṇḍaimāṉār.

44. No. 145 of 1924, which is dated in the cyclic year Vikrama corresponding to A.D. 1522, registers the gift made on behalf of Tirumalai-Nāyaka, the agent of Krishṇadēvarāya, by Daḷavāy (commander) Śevvappa-Nāyaka. It is likely that this Śevvappa-Nāyaka is the same as Chevva or Chinna Chevvappa-Nāyaka who was a subordinate of the Vijayanagar crown and who later on became the progenitor of the Nāyaka family of Tanjore. Chevva is said, in inscriptions as well as in the literary works like the *Vijayavilāsam* of Chēmakūra Veṅkaṭakavi and *Sāhityaratnākaram* of Yajñanārāyaṇa-Dīkshita, dedicated to his descendants, to have become the Viceroy of Tanjore on account of his close relationship with the Imperial family. He married Mūrtimāmbā, the younger sister of Tirumalāmbā, one of the queens of Achyuta.

Tirumalai-Nāyaka, agent of Krishṇarāya.

45. The earliest inscription of Achyutarāya copied this year (No. 193 of 1924) is dated in Śaka 1452 and comes from Pirāṉmalai in the Ramnad district and records a grant by Pāṇḍinātta-Mudaliyār *alias* Īśāna-Śiva who is called 'Pāṇḍimaṇḍalādhipati' and said to have been a disciple of the Bhikshāmaṭha-santāna *alias* Lakshādhyāyi-santāna of the Kallārmaṭham situated to the north of Tirukkoduṅguṉṟam. The Vīraśaiva Siddha Bhikshāvṛitti-maṭha finds frequent mention in the inscriptions of Śrīśailam, in the Kurnool district (see *Annual Report* for 1915, page 92, paragraph 13). The Bhikshāmaṭha of this year's collection does not seem to have anything to do with the Bhikshāvṛitti-maṭha of Śrīśailam and Tripurāntakam. This latter maṭha was Vīra-Śaiva in character and was presided over by non-brahman Lingayat priests. It is even now represented by the Bhikshāvṛitti-maṭhas at Guntakal and Ujjini (Kudligi taluk, Bellary district). But the Bhikshāmaṭha was presided over by brahmans. The most important inscriptions of Achyuta's reign are Nos. 157, 158, 173 and 182 of 1924, dated Śaka 1454, Nandana. These inscriptions which are copies of the same in Kannaḍa, Telugu and Tamil, record the grant of 7¾ villages as well as the proceeds of the duties on exports and imports collected at certain sea-ports to the god Kāḷahastīśvara. They tell us for the first time that the actual coronation of Achyuta took place in the presence of the god at Kāḷahasti in the cyclic year Virōdhi (Śaka 1452). The inscriptions also mention that Achyuta offered protection to certain chiefs like Rāyaṇarāja of Nuggihaḷḷi, Mallarāja of Ummattūr, Veṅkaṭādri and others who sought refuge with him, that he went on a war with the Tiruvaḍi (Travancore), and levied tribute from him, brought under subjection Tumbichchi-Nāyaka and Sāḷuva-Nāyaka and planted a pillar of victory on the banks of the Tāmraparṇī after marrying the daughter of the Pāṇḍya sovereign. These inscriptions practically recapitulate the information contained in Nos. 49 and 50 of 1900 from Conjeeveram. A resumé of the historical information contained in them is found in paragraphs 70 to 77 of the *Annual Report* for 1900. The chief Mallarāja of Ummattūr who is said to have taken

Achyuta.

His Coronation at Kāḷahasti.

His subordinate Mallarāja of Ummattūr.

refuge with Achyuta was thought to have been a disappointed claimant for the governorship of Ummattūr under Vijayanagara (*Ibid.*). This was because no Mallarāja who was the governor of Ummattūr was known and one Nañjarāja was already known. The *Mysore Archæological Report* for the year 1920 has brought to light a chief called Mallarāja who was the lord of the Ummattūr kingdom while Achyutarāya was ruling at Vidyānagara. This inscription which is dated in A.D. 1532 gives this Mallarāja several interesting *birudas*. He is called the 'hunter of elephants,' *Gēṇḍaṅka-chakrēśvara*, *Javādikōlāhala*, *Arasaṅka-sūnegāra* and a Hanumān in crushing enemies. He was the son of Mahāmaṇḍalēśvara Vīrarāja Maṅgaparāja. The Nañjarāja referred to in paragraph 71 of the *Annual Report* for 1900 might have been a predecessor of this chief.

Sāḷuva-Nāyaka.

46. Achyuta is said to have brought under subjection Tumbichchi-Nāyaka and Sāḷuva-Nāyaka. Of these Sāḷuva-Nāyaka is evidently identical with Sellappar Sāḷuva Vīra-Narasiṁha-Nāyaka, who is in some inscriptions called the son of Taḷuvakkuḷaindāṉ-Bhaṭṭaṉ of Kāñchī. He is already known to have been a governor of the Chōḷa country during the reign of Kṛishṇadēvarāya (*Archæological Survey Report* for 1908–09, page 185, note 1). The *Achyutarāyābhyudayam* of Rājanātha says that immediately after his coronation Achyuta went on war against Chellappa who having been defeated in battle fled and took refuge in the Chēra country. Accounts of these transactions are reviewed on page 189 of *Archæological Survey Report* for 1908–09. The other feudatory Tumbichchi-Nāyaka is also known from other references. In No. 398 of 1907 from Kīḻakkarai in the Ramnad district he is mentioned along with Achyuta. The inscription being damaged it is not possible to say in what relationship they stood to each other. The records of the Mackenzie Collection have several references to Tumbichchi-Nāyaka. He was one of the enemies against whom the Madura Nāyakas, Viśvanātha and his son Kṛishṇappa, fought. His headquarters was at Paramakkuḍi in the Ramnad district from which he was dislodged, defeated and brought under subjection (Taylor's *Catalogue*, Volume III, page 183). This engagement should have taken place in the war of Achyuta against Sellappa whose ally Tumbichchi appears to have been. The Pāṇḍya king for helping whom Achyuta undertook this war seems to have been Jaṭāvarman Tribhuvanachakravartin Śrīvallabhadēva Kōnērinmaikoṇḍāṉ. He bore the significant titles *Iṟandakālameḍutta* and *Pāṇḍyarājya-sthāpanāchārya* (page 54, *Travancore Archæological Series* No. 6 and extracts 13 and 14, page 47). He came to the throne in Śaka 1456 or A.D. 1534, i.e. only four years after Achyuta's succession. The two titles assumed by him seem to suggest that the fortunes of his family were at a very low ebb since the time of Mānābharaṇa who was killed by Narasaṇa-Nāyaka, and that the successors were hard pressed by the Vijayanagara generals on one side and the Kēraḷa rulers (Tiruvaḍi) on the other (*ibid.* page 52). The Tiruvaḍi mentioned in this connexion is identical with the Travancore king Udayamārtāṇḍavarman (paragraph 73, *Annual Report* for 1900).

Tumbichchi-Nāyaka.

Rāmābhoṭlu, officer of Achyuta.

47. Of the subordinate officers of Achyutarāya mentioned in the year's collection Rāmābhoṭlayya, son of Bhūtanātha Chiṭṭam-Bhaṭṭa occupies a pre-eminent position. No. 159 of 1924 describes him as a resident of Kṛishṇarāyapuram in the Chandragiri-rājya. It mentions that he had obtained, sometime previously, the village Kāsaram, in the Kalimich-chīrmai by a copper-plate grant from the king. Out of the income realized from that village Rāmābhoṭlu made a grant to the temple of Kāḷahastīśvara for the merit of his mother Vīramma. No. 167 of 1924 registers the grant of two villages in the Paḍaināḍu-śīrmai by his wife Timmāji-Ammaṉ. He appears in No. 432 of 1923 as governing the Mosalimaḍugu-sīma in the Śaka year 1457 when he granted the village Bīravōlu to the gods Saṅgamēśvara of Saṅgamēśvaram and Mallikārjuna of Śrīśailam. The village Kāsaram in the Kalimich-chīrmai which is said to have been granted by a copper-plate to Rāmābhoṭlu must be identical with the village that is the subject of the grant in the Kāsaram plates (Copper-plate No. 22 of 1910–11). This latter grant was made by the later sovereign Raṅga VI and mentions Rāmābhoṭlacheruvu at Kāsaram situated in the Kāḷahasti country and the Akkurtimāgāṇam (*Annual Report* for 1911, part II, paragraph 60). The tank was constructed evidently by Rāmābhoṭlu and named after him.

Kondamma, sister of Queen Varadāmbā.

48. No. 170 of 1924 from Kāḷahasti reveals the names of two officers of Achyuta, named, Mahāmaṇḍalēśvara Salakarāju Tirumalayyadēva-Mahārāja and his agent Timmarāju Salakarāju (see also *Archæological Survey Report* for 1908-09, page 190). Achyuta had two brothers-in-law, viz. Salakarāju Peda-Tirumalarāju and Salakarāju Pina-Tirumalarāju, the brothers of his queen Varadāmbā. This Timmarāju Salakarāju has not got any distinguishing titles like 'Mahāmaṇḍalēśvara.' He seems to be the same as the chief mentioned in No. 492 of 1906. In the present inscription he makes the grant of $\frac{3}{4}$ of the village of Kontamān otherwise called Koṇḍāpuram to the temple of Kāḷahasti for the merit of Koṇḍamma, the sister of Mahāmaṇḍalēśvara Salakarāja Tirumalarāju. Koṇḍamma appears to be a hitherto unknown sister of Varadāmbā, the queen of Achyutarāya.

Other subordinates of Achyuta.

49. Aṇṇāmalaiyār Vīramaraśap-Pallavarayar, another subordinate of Achyuta is noticed for the first time this year (No. 329 of 1923). He is said to belong to Vaṅgārai in Iruṅgōḷappāḍi-nāḍu. From his title he appears to have claimed descent from the ancient Pallava sovereigns. Some other chiefs who are mentioned as subordinates of Achyuta are (1) Sundarattōḷuḍaiyāṉ Māvali-Vāṇādarāya who is mentioned along with a (2) Timmappa-Nāyaka (No. 451 of 1924), (3) Timmarāja, son of Vāsanapaṇḍitar Śāmarāja, (4) Anandāḷvār-Piḷḷai, agent of the king, (5) Rāmappa-Nāyakkar Ayyaṉ, son of Basavaṇṇa-Nāyaka who is mentioned in Nos. 217 and 222 of 1924. The latter of these records attributes to Achyuta certain interesting achievements.

Achyuta's conquests.

He is said to have taken "Īḷam, Tembuḷai, Irādayarnāyanpaṭṭaṇam and all countries besides." These conquests of Achyuta do not appear to have been noticed elsewhere. They might have been minor episodes in the great invasion undertaken on his behalf by Salaka Timma against the Tiruvaḍi.

Īśāna-Śivāchārya.

50. A religious teacher of the name Īśana-Śivāchārya of the Gōḷaki-maṭha and the Lakshādhyāyi-santāna figures in No. 193 of 1924. He is given the title *Pāṇḍimaṇḍalādhipati*, is said to belong to the Bhikshā-maṭha-santāna and to be the head of the Kallār-maṭha situated to the north of Tirukkoḍuṅguṉṟam *alias* Dakshiṇa-Kailāsam. The inscription is dated in Śaka 1452. The Gōḷaki-maṭha is also mentioned in No. 213 of 1924 dated Śaka 1422 (see paragraph 42 above). There the *maṭha* is also called the *Aṟuvattumūvaṉ-tirumaḍam* while the name of the presiding pontiff is not mentioned. He is called Pāṇḍimaṇḍalādhipati and Pāṇḍināṭṭu-Mudaliyār. The pontiff referred to in this latter inscription might have been a predecessor of this Īśānā-Śivāchārya, if he was not identical with him.

The Gōḷaki-maṭha.

The Gōḷaki-maṭha has been noticed already in previous years in some inscriptions from the Cuddapah, Kurnool, Guntur and North Arcot districts. From a comparison of the information furnished in these it is evident that the Gōḷaki-maṭha was a very important religious institution in South India from the eleventh century onwards. Viśvēśvara-Śivāchārya is mentioned in the big Malkāpuram record (No. 94 of 1917) dated in Śaka 1183 as the Dīkshā-guru of the Kākatīya king Gaṇapati as well as of the contemporary Chōḷa, Mālava and Kalachuri kings (*Annual Report* for 1917, Part II, paragraph 33; see also Nos. 272 and 223 of 1905). A disciple's disciple of this Viśvēśvara-Śiva is mentioned in Nos. 209 and 211 of this year. His name was Īśāna-Śiva Rāvuḷar and he figures in the reign of Māṟavarman Sundara-Pāṇḍya (10th year) (see paragraph 30 above). An excellent account of Viśvēśvara-Śiva, his predecessor and his benefactions is given in paragraphs 33 to 38, Part II of the *Annual report* for 1917. This *maṭha* had its branches at Pushpagiri (No. 323 of 1905), Tripurāntakaṁ (No. 272 of 1905), Tirupparaṅkuṉṟam (No. 403 Madura, "*Inscriptions of the Madras Presidency*" by Prof. V. Rangacharya) and Dēvikāpuram, on the southern bank of the Seyyāṟu (No. 353 of 1912). The inscriptions from this last place mention an Īśāna-Śivāchārya of the Gōḷaki-maṭha whose dates are Śaka 1442 (No. 352 of 1912), Śaka 1444 (No. 368 of 1912), Śaka 1452 (No. 373 of 1912) and Śaka 1455 (No. 356 of 1912). No. 400 of 1912, an undated record mentions that Īśāna-Śiva-yōgīndra, the head of the Gōḷaki-maṭha obeyed the command of Śiva (died?). In these inscriptions Īśāna-Śiva is represented as belonging to the Bhikshā-maṭha of the Gōḷakimatha-santāna and as a prominent trustee and treasurer of the Dēvikāpuram

temple (No. 352 of 1912). Judging from the dates, he is evidently identical with the Īśāna-Śiva of this year's inscription. A contemporary of his by name Viśvēśvara-Śiva, was also intimately connected with the Dēvikāpuram temple (Nos. 354, 365, 389 and 390 of 1912 which give him dates ranging from Śaka 1429 to 1446). Dēvikāpuram is even at the present day the headquarters of a line of Śaiva-Āchāryas whose head is now known as Śattanātha-Śivāchārya. These are the preceptors of certain sects of the Bērichetti Śaiva merchants. They appear to be connected with the Jñānaśivāchāryas of Mullandram (North Arcot district) who are the religious preceptors of the Tamil-speaking Vāniya (oil-monger) caste. Prof. Hultzsch's report on Sanskrit Manuscripts No. II mentions Jñāna-Śivāchārya of the Gōlaki-matha (*Annual Report* for 1913, page 121, paragraph 55). The predecessors of these Jñāna sivāchāryas are said to have been related to the famous Dindima family of Sanskrit poets of the Vijayanagara Court.

Present representatives of the *matha.*

51. It is not known whether the Rudra-Śivāchārya of this year's collection (Nos. 164, 172 and 179 of 1924) with dates Śaka 1436, 1441 and 1459 had any connection with the *Āchāryas* of the Gōlaki-matha. No. 179 is interesting as it affords a glimpse into the economical condition of the period. It states that Rudra-Śivāchārya had to sell a village called Periya-Añjumbēdu to the temple of Kālahasti in order to liquidate the debts he had incurred to meet the expenses of the worship and offerings of Tirumanigaṅgai-Nāyanār, Nānmuga-Nāyanār, etc. during the drought in the years of Khara and Nandana which would correspond to Śaka 1453 and 1454.

Rudra-Śivāchārya.

52. The inscriptions of Sadāśiva in this year's collection are not important. Nos. 292, 293 and 294 of 1923 mention two subordinates of Sadāśiva by name Alagiya-Nāyakkar and Achyutappa Tummichchi-Nāyakkar. Of these the former appears to have been a subordinate of the latter since he had received the Tiruppattūr-śīrmai as an *Umbaligai* from him. He bears certain interesting titles, such as Narulōdaragandan, Chōla-Pāndya-Ballālarāya-bhayaṅkaran, Āhavarāyasthāpanāchāryan, Śichchaikūri-talaikondagandan, and Pāppuvār-Araśu Śellappan. From some of these titles he seems to have belonged to a family which should have taken an active part in the troubles during the period of the decline of the Chōlas. Achyutappa Tummichchi-Nāyaka, his chief, must have been a prominent potentate to be able to give an *Umbaligai* to a subordinate. It would be tempting to identify this Tummichchi-Nāyaka with his namesake who was subjugated by Achyuta before his coronation (vide paragraph 46 above). No. 307 of 1923 mentions a grant by Timmarasa, son of Kōnamarasa of Mattūr for the merit of Achyutappa-Nāyaka. This chief is perhaps identical with the Tanjore Nāyaka of that name who might have been the *Yuvarāja* at the time of the grant, i.e., Śaka 1488 (= A.D. 1566) (see paragraph 64 below).

Sadāśiva and his officers.

53. No. 323 of 1923 is dated in the reign of Bhujabaladēva-Mahārāya (Śaka 1503) and mentions Dalavāy Kanakappa-Nāyaka, agent of Vīrappa-Nāyaka and comes from Tirukkōshtiyūr. The Vīrappa mentioned here appears to be Vīrappa-Nāyaka of Madura (A.D. 1572–1595), son of Krishnappa-Nāyaka. The date falls into the reign of Śrīraṅga II (see Nos. 348 and 359 of 1913). But it is not hitherto known that Śrīraṅga had the title or surname *Bhujabaladēva.*

Bhujabaladēva-Mahārāya.

54. King Veṅkatapatirāya I ruling at Ghanagiri (Penukonda) is represented by No. 424 of 1923. A subordinate of his, named Gaṅgapa-Nāyaka, who was protecting the Śrīgiri-mandala constructed a temple of Channarāya at Veṅkatādri-nagara and granted for its maintenance some villages in the Dūpāti-sīma. The country round Śrīśailam, now a very rugged and impassable jungle infested with wild beasts seems to have been in a much better condition under the Vijayanagara emperors. An inscription at Śrīśailam tells us that during the reign of Krishnarāya it was the headquarters of a *rājya* and the king's representative there was one Chandraśēkharayya (No. 14 of 1915). In course of time, probably on account of the nature of the country allround, and with the advance of the Muhammadans to the south of the river Krishnā, Śrīśailam seems to have ceased to be the headquarters of a governor, which was transferred to Veṅkatādri-nagara, the modern Veṅktādripālem, just on the border of the jungle. From the inscriptions in the temple of Chennakēśava at the place,

Veṅkata I.

Śrīgiri-rājya.

Veṅkaṭādripāḷem appears to have been more important than the very poor village that it now is, difficult of access and with only a few inhabitants. The ruins of several ancient tanks near the place bear testimony to its former greatness. Another officer under king Veṅkaṭapati was Chinnarāya, son of Aḍaippam Chinna Veṅkaṭappa-Nāyaka who makes a grant to the temple at Śālavākkam in No. 401 of 1923. It cannot be determined if or how this chief was related to the other members of the same family noticed in previous years, viz. Aḍaippam Sūrappa-Nāyaka, contemporary of Krishṇarāya (No. 104 of 1906), Aḍaippam Mallappa-Nāyaka (No. 394 of 1912), Aḍapa Peda-Timma-Nāyaka, contemporaries of Achyuta and Aḍapa Krishṇappa-Nāyaka, contemporary of Sadāśiva (No. 85 of 1904 and No. 104 of 1906).

The Aḍapa chiefs.

Rāma IV.

55. In Śaka 1544 the Śrīgiri-maṇḍala was governed by Malla of the Vellutla-*gōtra*, son of Vīrapa and grandson of Malla of the Rāvilla family under king Rāmadēva, the successor of Veṅkaṭapati (No. 423 of 1923).

Veṅkaṭa II.

56. Veṅkaṭa II is represented by a few inscriptions. In No. 421 of 1923, which is dated in the cyclic year Chitrabhānu, corresponding to Śaka 1565, a subordinate of his named Akkappa-Nāyaka, brother of Veṅkaṭappa-Nāyaka and the son of Dāmal Chennappa-Nāyaka is mentioned. An account of these chiefs is found in the *Annual Report* for 1923, Part II, paragraph 98. No. 148 of 1924 is a typical example of the forged records of the late Vijayanagara period. It is dated in Śaka 1584. It says that Sadāśiva was a son of Sāḷuva Maṅga-Uḍaiyar and records the grant of 17 villages to the goddess Aṅgāḷa-Paramēśvarī for the merit of Sadāśiva and Timmarasayyaṉ. Not stopping here the inscription quotes a previous gift of Rāmarasayyaṉ to the same temple !

A forged record.

MISCELLANEOUS.

The Chāgi chiefs.

57. The village-war survey of the Nandigama taluk conducted during the year has brought to light nearly twenty epigraphs of the local family of chiefs called 'Chāgi' in Telugu and 'Tyāgi' in Sanskrit. The former is evidently the Prākrit form that the Sanskrit word has taken. From this collection it is seen that the chiefs of this family held local sway from about Śaka 1083 (= A.D. 1161-62) (No. 316 of Appendix C) to some time about Śaka 1215 (=A.D. 1293-94) (No. 317 of Appendix C), i.e. roughly speaking, during the 12th and the 13th centuries. The family traces its descent from a chief named Durjaya and it was evidently on this account that it was also called the Durjaya-kula (No. 313 of Appendix C). The family appears to have been a Kshatriya one since it is said, in No. 283 of 1924, to have been born of the *bāhu* (shoulder) of Brahmā. Originally it was known as the Vipparla family. The appellation Tyāgi (Chāgi) seems to have been applied to it only later on. No. 300 of Appendix C gives the following genealogy of the family for six generations from Durjaya :—

Durjaya.
|
Muppa.
|
Dōra (I) *alias* Tyāgi *married* Chimmāmbikā (see below).
|
Pōta (I) *m.* Rājāmbikā.
|
Tyāgi *alias* Dōra (II).
|
Tyāgi-Pōta (II) (Ś. 1121).

If Tyāgi-Pōta (II) was in power by the Śaka year 1121, allowing an average period of twenty-five years for each generation, it would appear that the family came into prominence under Durjaya some time about Śaka 971. The king Dōra to

whom No. 316 of Appendix C dated in Śaka 1083 belongs, must be Dōra II of the above-table. The family held sway over the Nātavādi or Nātavāṭi country (Nos. 284 and 316 of Appendix C) and had its capital at Guḍimeṭṭa-nagara (No. 270 of Appendix C). Guḍimeṭṭa is the modern Guḍimeṭla of the Nandigama taluk and the Nātavāṭi country must have extended round about this village. The chief Mahāmaṇḍalēśvara Rudradēva-Mahārāja of about Śaka 1123 belonged to Maḍapalla in the Nātavāḍi district (*Ep. Ind.*, Vol. VI, page 159). Chāgi Pōtarāja of Nos. 273, 274 and 275 of Appendix C, dated in Śaka 1152 may be identical with Tyāgi-Pōta II of the table. A few later chiefs mentioned in this collection are Chāgi Gaṇapati (No. 273 of Appendix C), Tyāgi (i.e. Chāgi) Manma-Pōta, the lord of Bṛihatkāñchīpura (i.e. Penugañchiprōlu) (No. 257 of Appendix C, dated in Śaka 1179), Tyāgi-Manma or Tyāgi Manma-Gaṇapati (No. 309 of Appendix C, dated in Śaka 118[1] and No. 283 of Appendix C, dated in Śaka 1182), Dōraparāja, son of Bhīmarāja (No. 279 of Appendix C, date lost) Manma-Chāgirāja, the son of Bhīmarāja, the grandson of Pedda-Chāgirāja, and the nephew (sister's son?) of Peddaya (No. 259 of Appendix C, dated in Śaka 1190) and Tyāgi Rudraya (No. 317 of Appendix C, dated in Śaka 1215).

The Nātavāḍi country.

58. In No. 313 of Appendix C, it is said that Muppabhūpa obtained the insignia of chiefdom consisting of the forehead plate, the *bhēri*, the *śaṅkha*, the *ānaka*, the *kāhaḷa*, etc. from king Rājēndra-Chōḷa. Muppabhūpa is evidently identical with the Muppa of the genealogical table given above. His son was Chāgi-Dōra who married Chimmāmbikā. The undated inscription No. 301 of 1924 from Muktyāla refers itself to the time of Mahāmaṇḍalēśvara Śrī *Narasiṁhavardhana* Chāgi Pōtayarāja, whose 'victorious reign was prospering so as to last with the Moon, the Sun and the stars.' This introduction is worded as in the records of independent kings. In none of the records of this family is a mention made of any supreme sovereign. But it is not known if the Chāgis escaped the yoke of the Kākatīyas who were marching into this part of the country under Gaṇapati at this period. Probably the Kākatīya hold on the Nātavāḍi country was slight or none and it may even be, in the absence of positive evidence, assumed that the Chāgi chiefs were then on terms of equal alliance with the Kākatīyas. Now to return to the king Chāgi Pōta, it is said that he built the temple of Muktīśvara-Mahādēva (at Muktyāla), set up golden *kalaśas* to the temples of Tripurāntaka, Kāśmīra-Mallēśvara, Viśvanātha and Chōḍa-Nārāyaṇa, constructed a tank called Chāgi-Pōtasamudram for the god Narasiṁha at Jiṁhari and consecrated the image of Nandikēśvara for the god Mallikārjuna of Śrīparvata. Jiṁhari is identical with Siṁhāchalam (Vizagapatam district) which is referred to under that name in many of its inscriptions. It might be in virtue of this donation to the god Narasiṁha that the king was known by the title *Narasiṁhavardhana*. To this same king belongs the undated record No. 326 of Appendix C in which the king is given the same title and is said to be a devotee at the feet of the god Yōgānanda-Narasiṁha. No. 270 of Appendix C from Koṇakañchi bearing no date and belonging to the time of Mahāmaṇḍalēśvara Pōtarāja refers to the temple of Narēndrēśvara. This must have been one of the 108 temples of Śiva built by the Eastern Chālukya king Narēndramṛigarāja Vijayāditya II (See *Annual Report* for 1909, page 106, paragraph 58).

Narasiṁhavardhana Chāgi Pōtayarāja.

59. An inscription of Chāgi Pōtarāja II of this family dated in Śaka 1121 and found in the Mallēśvara temple at Bezwada is published in *South-Indian Inscriptions*, Volume IV (Texts) No. 748. A chief named Tyāgi-Pōta is mentioned in No. 780 (*Ibid.*). His father was Chōḍa and grandfather Bhīma. Vīra-Chōḍa the latter's father was the lord of the Kōna-Kanḍrāḍi country. Tyāgirāja, the grandson of Tyāgi-Dōra (I), is stated to have been the lord of Nātavāṭī-vishaya and to have ruled over Vijayavāṭikā (Bezwada) for 15 years (*Ibid.* No. 795).

60. From the same part of the country, i.e. the Nandigama taluk, come two inscriptions, *viz.* Nos. 280 and 281 of Appendix C both of which are dated in Śaka 1131 (= A.D. 1209-10). These belong to a chief called Mahāmaṇḍalēśvara Ivani-Kanḍrāḍi or Ivani-Kanḍravāḍi Kēśavarāja. The qualifying epithet Ivani-Kanḍravāḍi has evidently its origin in the connexion of the chief with the territorial division of this name. Ivani-Kanḍravāḍi must have been one division of the Kanḍravāḍi country while the other was the Kōna-Kanḍravāḍi referred to above and the former must have

been called so after its chief town Ivani which is identical with the modern village of Yīvani (called also Īmani) in the Tenali taluk of the Guntur district. For further remarks regarding the Kandravādi country a reference may be made to paragraph 3 on page 130 of the *Annual Report* for 1918. It has to be observed that this chief Kēśavarāja also claims to belong to the Durjaya-kula like the Chāgi chiefs. Many families that flourished at this period called themselves Durjayas. The Kākatīyas called themselves Durjaya-Kshatriyas (*Annual Report* for 1917, page 122, paragraph 32) and the Kondapadmati chiefs also belonged to the Durjaya family (*Annual Report* for 1916, page 136, paragraph 54 and *Epigraphia Indica*, Volume VI, pages 225 and 268). But unlike the Chāgis who claimed a Kshatriya origin the Īvani-Kandravāti chiefs were Śūdras by caste. They claim to have been born of the feet of Brahmā (No. 303 of 1924). The genealogy of Kēśava is given thus in the record quoted above :

Ivani-Kandravādi Kēśavarāja.

Panda.

|

Kantabhūpa, enemy of king Siddhi of Nellūru.

|

Kēśava I *m.* Bhīmāmbikā.

|

Gonka *m.* Mēdāmbikā, daughter of Vipparti Pōtarāja.

|

Kēśava II.

61. Of the well-known Kākatīya dynasty we have not got many epigraphs in this year's collection. And of the few—these are less than a dozen—that have been collected, some are damaged and mutilated, while the well-preserved ones which belong to the time of Pratāpa-Rudra contain some interesting information.

No. 333 of Appendix C which belongs to the time of king Ganapati is dated in Śaka 1173 (= A.D. 1250-51) and mentions an officer (*amātya*) named Dāmana who was the son of Pōchaya and grandson of Dāmana and who belonged to the Lōhita-*gōtra*. He is stated to have consecrated the image of the god Sūrēśvara. The epigraph mentions also the names of two *lēṅkas* (servants or pages) of the king Ganapati, who were called Kōka and Annaya. No. 265 of Appendix C belonging to the same king but dated nearly two decades previous to the above (*i.e.* in Śaka 1152 = A.D. 1230-31) mentions the Vaiśya family of Bachchus. This is now an influential family among the Kōmatis of the Telugu country and it is interesting to note that it was famous from an early period. Ganapati's daughter and successor Rudra-Mahādēvī is represented by two records, viz. No. 314 of Appendix C dated Śaka 1190 and the undated inscription No. 292 of Appendix C. The former refers to her, like several other records, as Kākatīya Rudra-Mahārāja and mentions her general the *Patta-sāhini* Dādi Gannama-Nāyaka who endowed some lands for the benefit of the temple of Viśvanātha-Mahādēva at Gudimetta which, as stated above, was the capital of the Chāgi chiefs. The appearance of the Kākatīya general Gannama at the Chāgi capital probably marks the beginning of the Kākatīya influence in, if not occupation of, the Chāgi country. Two other generals of the queen viz. Dādi Sōmaya-Sāhiṇi and Peddaya-Sāhini are mentioned as donors to the same temple in No. 318 of Appendix C dated in Śaka 1213. The gifts made are referred to as '*Kārtika-Vaiśākhālu*' in both the above inscriptions. The expression seems to refer to the produce or shares of it paid during the months of Kārtika and Vaiśākha, in other words, the half-yearly rentals of the lands given.

The Kākatīyas.

62. No. 292 of Appendix C records gifts of certain lands made by Kāt-Reddiṁ-gāru for the merit of Mahāmandalēśvara Kākatīya Ganapatidēva-Mahārāja Kāt-Reddiṁgāru must have been a powerful local Reddi magnate in the Kākatīya period. It is not impossible that he was identical with Kātaya I the great-grandfather of Kātaya-Vēma (see No. 595 of Kielhorn's *List of Southern Inscriptions*). There is thus direct evidence for the inference that the Reddi chiefs who became powerful kings after the fall of the Kākatīyas were originally their vassals. And there are one or two other evidences at hand to strengthen this view. In No. 296 of Appendix C belonging to the time of Kākatīya Pratāpa-Rudra and dated in Śaka 1222 figures the Mahāsāmanta Cheraku Jagaddālu Māraya Ganapaya-Reddi for whose merit are made some gifts

In No. 297 of Appendix C dated in Śaka 1228 the Mahāsāmanta Cheraku Jagaddālu Annama-Reddi is stated to have been 'ruling'. And again in No. 298 of Appendix C dated in Śaka 1236 and belonging to Kākatīya Pratāpa-Rudradēva-Mahārāja appear the Mahāsāmanta Cheraku Jagaddālu Annama-Reddi and another Reddi chief (whose name is lost).

Tanjore Nāyakas.

63. Eight inscriptions belonging to the Tanjore Nāyakas were copied during the year (Nos. 309 and 331 of 1923 and Nos. 112, 221, 308, 410, 425 and 426 of 1924). No. 425 is an undated record of Sevvappa-Nāyaka. No. 426 which is in Sanskrit verse quotes the cyclic year Manmatha corresponding to Śaka 1518. This interesting record states that Achyutappa, son of Sevvappa, constructed a dam across the Kāvērī which had breached and that he gave many jewelled ornaments to the god at Śrīrangam. We are also informed that he had, in the year Manmatha, performed the *hiranyagarbha* ceremony and became famous. As the inscription is incomplete the immediate object of the record cannot be determined. Perhaps the Pushya-Mandapa on which the record is engraved and the steps of the ghat in the river Kāvērī called 'Kalyāṇasindhu' in the inscription were built by him. The adjoining buildings even now go by the name of 'Kalyāṇa-Mahāl.' No. 796 of appendix D is a view of this beautiful spot taken from the river.

64. The earliest record found so far of Achyutappa-Nāyaka is No. 536 of 1904. It is dated in Śaka 1482 (= A.D. 1560) Rudhirōdgārin, but the cyclic and the Śaka years do not tally. Achyutappa is known to have reigned between A.D. 1577 and 1614. It is therefore possible that in A.D. 1560 he was the *Yuvarāja*.

युवानमेनं युवराजतापदं
नयन्नयं नन्दनमात्मसंनिभम् ।
स निर्विवारावनिवासवासव-
स्ततो नु विन्यस्तसमस्तभूभरः ॥—*Sāhityaratnākara III*, 14.

No. 221 of 1924 is dated in Śaka 1463, Manmatha, and belongs to Achyutarāya-Nāyaka, but the Śaka date does not correspond with the cyclic year. In this record we find mention of his agents Basavaṇa-Nāyaka and Ellappa-Nāyaka. Achyutarāya-Nāyaka of our record is perhaps identical with his namesake who was the ruler of Gingee and who was also ruling over Trichinopoly and Tanjore (*Archæological Survey Report* for 1908–09, page 192).

Sētupatis.

65. Next in chronological order is Raghunātha-Nāyaka. Kolundappar, an agent of his, figures in No. 308 of 1924 dated in Śaka 1529. In No. 331 of 1923, dated in Śaka 1537 Ānanda we are introduced to his agent Gōvinda-Dīkshita. This Gōvinda-Dīkshita was the prime minister, first of Achyuta-Nāyaka, and then of his son Raghunātha-Nāyaka. He was the father of Yajñanārāyaṇa-Dīkshita, the author of the *Sāhityaratnākara*, a *mahākāvya* about Raghunātha-Nāyaka. Vijaya Raghunātha-Nāyaka or Achyuta Raghunātha-Nāyaka is represented by Nos. 309 of 1923 and 112 of 1924. Both of them are dated in Śaka 1566, Tāraṇa and mention his agents Tirumā-Nāyakar and Tiruvambala-Pillai and Dalavāy Veṅkaṭādri-Nāyaka respectively. In No. 336 of 1923 dated in Śaka 1601, Siddhārthi we are introduced to Raghunātha Tirumalaikāttadēva Rājasūryadēvar, which, according to the generally accepted interpretation, means Sūryadēvar the son of Raghunātha Tirumalaikāttadēvar. Mr. Sewell (*Lists of Antiquities*, Volume II, page 228, Table) shows Sūryadēvar as having succeeded Raghunāthadēva *alias* Tirumalai Sētupati. But he is shown as the latter's younger brother in the genealogical table. He seems to have taken part in the Tanjore war, to have been captured shortly after his accession by Veṅkaṭa-Krishṇappa, the Madura Dalavāy, and imprisoned at Trichinopoly where he was secretly put to death by the Nāyaka of Tanjore (*ibid.*). Our record is dated Śaka 1601 (1679 A.D.) and registers a grant of land for the merit of Sūrya-Tēvar. Probably the grant was made after his death and this is suggested by the fact that the inscription is not dated in any particular reign.

The Tanjore Mahratta kings.

66. Copies of ten inscriptions in the Mahrathi language (Nos. 415 to 424 of 1924) belonging to Sarfōji-Mahārāja the Mahratta king of Tanjore who, according to Sewell (*Lists of Antiquities*, Volume II, page 193) reigned between A.D. 1798

and 1833, were secured during this year from the Brihadīśvarasvāmin temple at Tanjore. The texts of almost all of them have been published in a book form in 1907, by Mr. T. Sambamurtí Rao, B.A., B.L., High Court Vakil, Tanjore. Nos. 415, 416 and 417 dated in Śaka 1723 (1801 A.D.) record that certain portions of the verandah on the north *prākāra* were repaired by Sarfōji-Mahārāja. No. 419 dated in Śaka 1724 (1802 A.D.) states that the tank near the north *prākāra* called *Maṇḍūka-tīrtha* was rebuilt in the form of a well. No. 420 dated

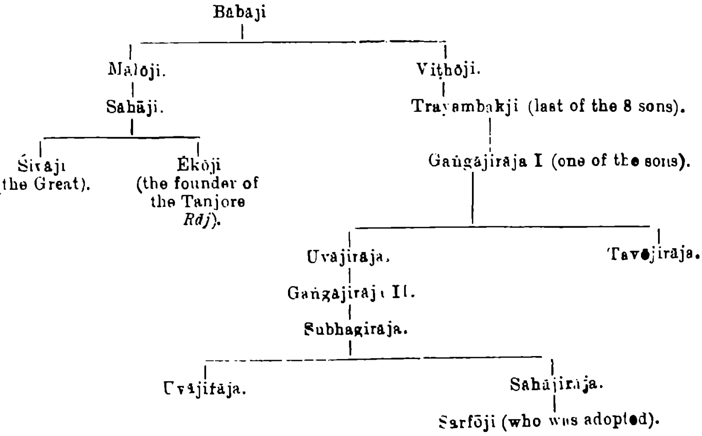
Sarfōji-Mahārāja.

in Śaka 1723 (A.D. 1801) informs us that the king rebuilt the sanctuary (*garbha-griha*) of the Gaṇēśa shrine in the temple from the bottom to the pinnacle and also built newly the *ardha-maṇḍapa* and the *mahā-maṇḍapa*. No. 423 is also dated in Śaka 1723 (1801 A.D.) and gives *in extenso* the various repairs made to all the shrines in the temple, the new *maṇḍapas* constructed and the stone pavement made in the middle of the *prākāra* all round. We are also informed that king Sarfōji replaced the old Gaṇēśa image by a new one. The replaced image (perhaps of the time of Rājarāja I) is still to be seen in a corner of the southern *prākāra*. No. 421 of Śaka 1724 (1802 A.D.) is an interesting record bearing evidence to the method of settling disputes by ordeals adopted as late as 1802 A.D. We are herein informed that there had been existing a dispute for over 80 years between two parties of village servants regarding the proprietary right to certain land and the royal decision was in favour of the party most influential. During the time of Sarfōji the parties appealed to the king again and the appellant agreed to waive his claim on the *veṭṭiyāṉ-kāṇi* if any one of the

Trial by ordeal.

respondents dipped his fingers in boiling ghee in the temple and came out unscathed. This was agreed to and one of the respondents did dip his fingers in the boiling ghee and remained uninjured. The appellant then made over the said land to the respondents as agreed.

67. No. 424 was engraved in A.D. 1803. The record occupies 119 *royal octavo* pages of printed matter in the published book mentioned above. It gives in chronological order the history of the Bhonsle family, describing in detail the achievements of Shāhji and his son Śivāji the Great, and continues the family history down to Sarfōji, the king of Tanjore, at whose orders this long inscription was engraved. It contains some interesting matter which is found neither in the *History of the Mahrattas* by Ranade nor in the volumes of Duff. Neither of these contains any detailed history of the Mahratta Rajas of the Tanjore Principality. The genealogy given in the above record carries us backwards by fifteen generations from the one given by Sewell on page 193 of his *Lists of Antiquities*, Vol. II. This interesting epigraph will soon be issued by me as a memoir of the Archæological Department for the benefit of scholars. It will, however, be interesting to note here the summary of this inscription, so far as it relates to Sarfōji-Mahārāja. Tuljā-Mahārāja died issueless and had to adopt, before his demise, a child of the collateral line, whom he named Sarfōji. The subjoined table clearly shows the branch from which the adoption was made—



The family of Vithōji continued to rule over the principality of Satara and Panal.

68. Tuljāji celebrated the adoption ceremony with great pomp and entrusted the adopted boy into the hands of Mr. Hudleston, the then Resident at Tanjore, under the Court of Directors and the Rev. Schwartz. Thereupon all the miscreants assembled together and gave out, that inasmuch as Sarfōji had been adopted as heir by Tuljāji and was entrusted to the protection of the English, the interest of the latter would prevail and the natives of Tanjore would lose their means of livelihood. To guard against this, it was suggested that Amara Sing (though born of a concubine of Tuljāji and unfit to govern) was an adult and must be thrust upon the will of the dying king. Accordingly, Amara Sing was taken to the king while in his last moments and it was spread that Amara Sing was placed on the *gadi* by Tuljāji. Further, they even went to the length of procuring the signature of the king on his death-bed to a letter regarding the continuity of the *Raj* under Amara Sing. Tuljāji died in 1786 A.D. It is also said in the record that this party contrived to prevail upon the twelve pandits selected, to pronounce the adoption of Sarfōji invalid according to the *Śāstras*. Thus in A.D. 1787 Amara Sing was crowned Rāja with the sanction of the Madras and the Bengal Governments. But Rev. Schwartz espoused the cause of Sarfōji and informed the Court of Directors of the East India Company of all that had transpired. He was thereupon directed to guard the person of Sarfōji from any possible danger. Through the kind and courageous help of the Reverend gentleman and the Resident, Sarfōji was declared, after a lapse of eleven years, the rightful successor of Tuljāji by the Court of Directors who, during this period, carefully went into the question. Sarfōji was again placed on the throne in place of Amara Sing in A.D. 1798. But Sarfōji did not like to reign independently and desired to hand over the Government to the East India Company. In the year following he retired on a pension but had complete charge of the fort of Tanjore. Pious Hindu as he was, Rāja Sarfōji, as a mark of thanks-offering to the Almighty for having reinstated him on the throne, presented to the temple many jewels and silver vessels in A.D. 1798, the very year in which he was again placed on the throne (No. 422 of 1924). At the end of No. 424 of 1924 it is stated that the history of the Tanjore Rājas drawn up by Bābu Rao, son of Viṭhal Rao and grandson of Bhagavanta Rao and the *chitnis* of Sarfōji, underwent completion on the 13th December 1803. It is probable that Sarfōji, by having this long historical inscription engraved on the temple walls, wanted to give publicity to the legality of his adoption by Tuljāji-Rāja.

Sarfōji's adoption.

69. Sarfōji had the benefit of English education from the Rev. Schwartz. He was a good scholar in Mahrathi literature. He had a great regard for English gentlemen and officers. As a sign of gratitude towards the English people, he had two columns erected at Sētubāvāsatram and Paṭṭukōṭa with the inscription 'His Highness Mahārāja Sarfōji of Tanjore, the friend and ally of the British Government, erected this column to commemorate the triumphs of the British arms and the downfall of Bonaparte in A.D. 1814' (Sewell's *Lists of Antiquities*, Vol. I, page 283). According to our record, Sarfōji had a concubine before he was married, who died after giving birth to one or two children. As he was much attached to her, he dug tanks on the high-road to Rāmēśvaram, established a feeding-house and named it Muktāmbāḷ-chattram after her. The place is now known as Orattanāḍ. On the death of the Rev. Schwartz the Rāja, in his gratitude to his old teacher, erected a tomb to his memory in the church near the Śivagaṅga tank in the small fort at Tanjore (*Ibid.* page 278). Sarfōji was the first, it is said, to start the Manuscripts Library in the palace at Tanjore. His printing press made at Tanjore in 1805 was one of the earliest presses with Dēvanāgarī type in Southern India (Sewell's *Lists of Antiquities*, Vol. I, page 278). Among the charitable acts done by Sarfōji outside the limits of the Tanjore city may be mentioned the erection of two sacrificial halls at Muktāmbāpuram—the modern Orattanāḍ. The two records mentioning the above are dated in Śaka 1731 (1809-10 A.D.) and state that the following Vedic sacrifices were performed therein (1) *Agnishṭōma* (also called *Sōmasava*) preceded by *Ādhāna* by Sittappā-Dīkshita, (2) the same by Śēsha-Jaṭāvallabha, (3) *Ādhāna* and *Prathamatrirātra* preceded by *Chayana* by Veṅkaṭēśvara-Dīkshita, son of Mrityuñjaya-Vājapēyin, (4) *Agnishṭōma* (also called *Sōmayāga*) preceded by *Ādhāna* by

His life, culture and character.

Sāmavēdi Appāsvāmi-Dīkshita and (5) *Ādhāna* and *Prathamatrirātra* preceded by *Chayana* by Rigvēdi Subrahmaṇya-Jaṭāvallabha (*Annual Report* on Epigraphy for 1911 page 90). No. 398 of 1912, dated in A.D. 1806-07, records that the consecration ceremony of the goddess Brihadāmbā at Dēvikāpuram in the Ārni Jaghir was performed under the orders of king Sarfōji.

70. Among the epigraphs examined during the year are some Moslem records which give a few pieces of interesting information. The earliest among these are Nos. 306 and 307 of Appendix C which are dated in Śaka 1339 (=A.D. 1417). They come from the village of Vēdādri in the Nandigama taluk and serve as a useful land-mark in the early history of the Moslem occupation of the Telugu country. Ferishta records that in the year A. H. 820 (A.D. 1417), that is, the year in which these epigraphs are dated, the (Bahmuny) king (Feroze Shah) despatched ambassadors to the

Moslem Inscriptions.

Ray of Tulingana, demanding some years' arrears of tribute (Briggs' Translation, Vol. II, page 389). These ambassadors are not mentioned by name by the Muhammadan historian but the inscriptions supply to us what his accounts are wanting in. No. 306 says that while Sarakhu Maluka Zainadi-Voḍayalu the younger brother of Masanada Yēli Abību Nidāmalu Maluka-Vodayalu (i.e. Masnad Āli Abib Nizam-ul-mulk) was ruling the Eastern Country and Vōḍapalli (alias ?) Vajīrubāda (Wazirabad) on the bank of the river Krishṇā he deputed his friend Yījēdi-Maluka to govern over Śrīraṅgarājukoṇḍa on the bank of the river Krishṇā. The latter chief

The Bahmuny king Feroze Shah.

constructed the tank at Zainadipuram and founded charities for the free gift of food and drink and also built the flight of steps at the wharf called Vēmādri-Muṇḍrēvu in the river Krishṇā, for the merit of Zainadi-Maluka Nidāmalu-Maluka and Perōzu Sulutānu. Perōzu Sulutānu is evidently identical with the Bahmuny king Feroze Shah. No. 307 states that the chief Yījīdu-Maluka (identical with Yījēdi-Maluka) was a very righteous ruler famed far as one who established feeding-houses and water-houses for the benefit of the public, dug many tanks and performed many marriages by benefaction. That the epigraphs which are partly in Telugu verse should praise this Muslim chief in such high terms shows that the spirit of the Islamic occupation and rule of the Telugu country even in its early days, i.e. the beginning of the 15th century was benevolent and sympathetic. This occupation of the Telugu country by the deputees of the Bahmuny king was not permanent. Ferishta informs us that early in the reign of Ahmad Shah Wully Bahmuny, the successor of Feroze Shah Bahmuny, the Ray of Wurungole assisted against him the Dew Ray of Beejanuggar (Briggs' Vol. II, page 400) and was therefore punished by the Bahmuny king in the year 828 A.H. (=A.D. 1424) when Wurungole was captured (*Ibid.* page 406).

71. In the account of the Quṭb Shahi kings of Golkoṇḍa it is stated that Sooltan Kooly who was a vassal of Mahmood Shah Bahmuny II with the title Kutb-ool-Moolk did not declare his independence of the Bahmuny throne till the A.H. year 918 (=A.D. 1512) (*Ibid.* Vol. III, pages 322 and 323). But an epigraph coming

Sooltan Kooly Quṭb Shah.

from Gūḍūr in the Kistna district (No. 246 of Appendix C) is dated in the year A.H. 907 (=A.D. 1501) and in the reign of the 'Sulṭān, Defender of the world, Quṭb Shah, worthy of the crown and the seal'. This seems to suggest that, Quṭb Shah had practically assumed independence nearly a decade earlier than the date given in Ferishta's account for this event.

72. Mr. Sewell does not make any mention of Siruguppa in his *Lists of Antiquities*, Vol. I. Mr. Francis in his *Gazetteer* of the Bellary district (1904) takes no notice of the Lad Khan mosque at Siruguppa in the district. This mosque contains an inscription on a slab (No. 435 of Appendix B) recording that Mas'ūd Khan built a 'massive' gate at Ādauni and another gate at Sirkopa (Siruguppa) 'which in strength had no match'. This gate seems to have left no traces of its existence since it is not noticed in the *Gazetteer* which contains a good description of the place

Mas'ūd Khan at Adoni.

(page 234); and this fact probably accounts for the migration of the inscribed slab from the gate into which it was originally set into the Lad Khan mosque. Mas'ūd Khan referred to as Sidi Masaud Khan by Mr. Francis, is mentioned in the

local and other manuscripts as a governor of Adoni during the period A.D. 1662-1687. He was the best known of all the governors of Adoni (page 196). He built not only a 'massive' gate at Ādauni as stated in our epigraph, but he constructed also a masonry well just west of the lowest gate of the fort at Adoni and the great Jamma Masjid in the town, 'the finest piece of Muhammadan architecture in the district'. He built a new bastion in the fort there. Mas'ūd Khan loved his creation, the Jamma Masjid, so much dearer than his own life that Ghazi-ud-din Khan, the general sent by Aurangazeb in A.D. 1687 to reduce Adoni, brought Mas'ūd to his knees by directing his guns against the Masjid. Mas'ūd, though subjugated, declined to enter Aurangazeb's service (page 197). Mas'ūd Khan had as his *divāns* two natives, viz. Veṅkanna Pant and Kōnēri Rao. Local manuscripts depict him as very fond of justice in having punished a Muhammadan fakir who behaved ill towards the daughter of Kōnēri Rao. Many mosques in the vicinity of Adoni received his bounties and enjoyed his patronage. The mosque at Kautālam was his foundation. Mr. Sewell has noticed half a dozen Kannaḍa copper-plate grants of lands made to the mosques at Sultanpur, Kanamara and Tarapuram by this benevolent chief (*Lists of Antiquities*, Vol. II, pages 17 *ff.*).

73. The epigraph at Siruguppa glorifying this chief is composed in an ornate language and the translation of it kindly furnished by Mr. Yazdani, Government Epigraphist for Moslem Inscriptions, is appended below for the particular style and high sentiments that it is clothed in—

In Eternity, when the Founder of this Fort of 'Blue Firmament'
Opened the gates of grace and benevolence and Mercy unto the face of mankind,
Then a ball of Religion and State, Justice and Benevolence
Was thrown in the polo-ground and arena of the world.
Each of the rulers, monarchs and sovereigns
Came (into the world) in turn, and manifested majesty according to his star;
Galloped the horse of ambition; but could not bear away the ball;
Hence (each) threw down the ball of his head in the (curve of the) *chaugān* * of prostration.
Now when the turn of Mas'ūd Khan came,
He bore away the ball through the *chaugān* of courage.
Know him of pure faith and belief and of mature fortune and glory,
His justice has been praised by Naushīrwān, and his generosity (applauded) by Hātim.
The court of his (kingly) grace is resplendent like the Moon; but in the battle-field his awe scatters heads,
His wrath and grace, in respect of infidelity and faith, add darkness and light (to each).
Destroyed temples and idols and built Mosques and Mihrābs,
Levelled the mountains in several places and raised walls touching the sky.
Built a strong and massive gate at Ādauni,
One like that the keepers of forts never heard or saw before.
This gate at Sirkopa (Siruguppa) which in strength has no match,
Was hastily built with ease and comfort.
O Thou who demandest the chronogram of the gate from me,
Calculate it from the phrase, 'Gate of Great bounty'.
'Gate of Great bounty': 1085 H. (1674 A.D.).

[*Note.*—The inscription is in verse: the style of writing being *Naskh*.]

Aurangazeb.

74. After the fall of the Quṭb Shahis of Golkoṇḍa in A.D. 1685, Golkoṇḍa was annexed to the dominions of Delhi in 1688 (Sewell, *Lists of Antiquities*, Vol. II, page 168) in which year Aurangazeb appointed Ghazi-ud-din as Governor of the Dekhan (Burgess: The *Chronology of Modern India*, page 131). We are not certain of the extent of the jurisdiction of this Governor and Aurangazeb appears to have exercised direct authority over the country covered by the modern Kurnool district in A.D. 1697 since we find two inscriptions dated in this year mentioning the

* A stick having one end arched and used in a game at ball.

Emperor as ruling over the earth with his capital at Āmudānagar (Ahmadnagar) called also Hastināpuram (Nos. 426 and 427 of Appendix B) and no mention is made in these records of the Governor of the Dekhan.

75. Before closing this review I wish to touch upon two records of modern interest. A stone planted outside the village of Honnūr in the Rayadrug taluk contains an inscription stating that 'Emam Sahib a Thug was hung here on September 6, 1837, for having strangled a man with rope.' Mr. Francis, in his *Bellary District Gazetteer* notices in the vicinity of this inscription 'an erection consisting of two uprights and a cross-bar from which is suspended an iron cage containing human remains'. The remains probably belong to Emam Sahib. Mr. Francis remarks that there are other similar gibbets in the (adjoining) Anantapur district.

76. From Mādhavaram in the Nandigama taluk comes an epitaph (No. 295 of Appendix C) given below, which is interesting in that it is not noticed by Mr. Cotton in the *List of Inscriptions on Tombs and Monuments in the Madras Presidency* or by Mr. Mackenzie in his *Manual of the Kistna District* or Mr. Sewell in his *Lists of Antiquities*.

Sacred
To the memory of
Captain
Henry Longford
Burleigh
Of the 11th Regiment, N.
Who departed this life.
On the 10th April 1844
Aged 34 years.

His brother officers
Have erected this tomb
To mark their sense of
Regard.

77. Nos. 301, 302 and 303 of 1923 secured from Tirukkōshṭiyūr and dated in the 11th year of Jaṭāvarman Sundara-Pāṇḍya, 'who took all countries,' give us a glimpse of the criminal administration prevalent in the 13th century in the Pāṇḍya country. These three records contain a continued narrative of a single event. We are informed (No. 301 of 1923) that on the night of the 25th of Arpaśi—the month preceding that noted in the record—one Vāmana-Bhaṭṭa having paid his dues to the temple was returning home. While he was passing the house of Śattiyanāvan in the Eastern Street, the latter who had collected and stationed on either side of it a number of persons provided with arms, hacked Vāmana-Bhaṭṭa to death and fled to Paṉṟiliṟṟi where the whole party lay concealed. But when the above village was besieged, this Śattiyanāvaṉ escaped with his accomplices. Thereupon the belongings of Śattiyanāvaṉ in Karuvēṟkuṟichchi consisting of lands, houses, gardens and servants, both male and female, were confiscated and made over, as a gift, to the temple of Śokka-Nārāyaṇa. No. 302 of 1923 which is dated 20 days later than the above record narrates the sequel of the murder. We are informed that one Dēvargaḷ-Nāyaṉ, probably one of the accomplices, was abroad unapprehended and his village called Vāsudēvamaṅgalam was included among the possessions of the temple. But subsequently on the murder of Vāmana-Bhaṭṭa being avenged by the murder of the culprit Śattiyanāvaṉ, the original gift of the entire village of Vāsudēvamaṅgalam was rescinded and the gift was reduced to 1 *mā* of land in the same village. Certain taxes were also levied now on some specified garden-lands for the temple.

Ancient Administration of Criminal Law in Southern India.

Servants confiscated.

78. More interesting information is furnished by No. 303 of 1923 dated in the month of Māśi, four months after the event. Śattiyanāvaṉ Sēramalaipperumāḷ—probably the son of Śattiyanāvaṉ, the culprit—appealed to the temple priests, the Śrī-Vaishṇavas of the place, the temple accountant, his sympathisers among the people rendering service to the temple, those reciting the hymns, Nārāyaṇadāsa doing duty as the agent of Toṇḍaimāṉār for the estate and the temple, the Agambaḍi Kaikkōḷas and the itinerant Śrī-Vaishṇavas, that he had been ruined by the confiscation of his father's property, that he was no party to the murder, that he would pay 800 *paṇam* to the (temple) treasury in lieu of the confiscated property, and that the lands, houses, gardens and servants, both male and female, be restored to him. He requested also that the taxes on the lands, etc. should be remitted. This prayer was granted on the condition of his maintaining the service called Vīrakēraḷa-Maḷavarāyaṉ-*śandi* in the temple. The records in question are silent as to the causes that led to the murder of Vāmana-Bhaṭṭa by Sattiyanāvaṉ, the name of the individual who avenged this murder and how the latter was punished. It is also not clear why the entire property of Dēvargaḷ-Nāyaṉ who was abroad was confiscated in the first instance and why the punishment was lightened after the culprit was assassinated eventually, by confiscating only a portion of the lands possessed by him.

79. Various instances of criminal administration have been noticed in previous reports (*Annual Report* for 1899–1900, Part II, page 9, *Annual Report* for 1906–1907, page 65, *Annual Report* for 1909–1910, page 85, *Annual Report* for 1917–1918, page 148, and *Annual Report* for 1918–1919, page 99) covering the period from Rājarāja I to Rājarāja III. These may be classified under (1) murder, (2) culpable homicide not amounting to murder (*a*) on account of accident in hunting or shooting, and (*b*) by negligent act. It is worthy of note that we have not come across any records referring to theft, robbery or dacoity. There are a few instances of misappropriation of funds, falsification of accounts and breach of trust. Such cases were punished with dismissal and compensation for the loss sustained by the crimes. A careful study of the cases referred to in the previous *Annual Reports* suggests that offences falling under clauses (*a*) and (*b*) ought to deserve capital punishment as having caused the death of an innocent man. These records seem to have made a difference in the punishments awarded to offences 2 (*a*) and 2(*b*). In offences coming under 2 (*a*) death caused by accidental shooting without any previous knowledge that such mishap would occur—the perpetrator of the death was asked to pay a certain amount of money or endow certain lands for burning lamps in the temple. But offence covered by 2 (*b*), i.e. death caused by negligent act seems to have been viewed as more serious, being under the control of man and it was decreed that the offender, though he should have been given capital punishment, would be let off with the fines noted for class 2 (*a*). The latter compares favourably with the present criminal law by which the sentence of hanging in certain cases of culpable homicide is commuted into transportation for life. In all these cases the *bona fides* of the culprit were considered. The assassination referred to in the records under consideration was a deliberate murder and as such deserved capital punishment, i.e., life for life. And the perpetrator of the crime was abroad and his property had to be confiscated. But when he was killed in retaliation (*பழிக்குப் பழிவாங்க* : No. 302), the appeal of his son was favourably considered and only a portion of the property was restored to the latter. Probably this is the reason why Dēvargaḷ-Nāyaṉ was also treated leniently after the retaliation. That capital punishment was contemplated by the laws of the country both social and divine is clear from Nos. 64 of 1900 and 352 of 1909 wherein it is stated that though a certain individual had killed another, " he shall not die for it," and " he may escape the possible mischief of the revengeful soul of the victim ", respectively. In the present case it is seen that a Brahman, Vāmana-Bhaṭṭa, was stabbed to death by Śattiyanāvaṉ probably a non-Brahman. Perhaps in those days the murder of a Brahman was considered to be the most heinous crime and required capital punishment. Manu lays down that in no case shall the life of a Brahman be taken but he should pay fine in coin according to the nature of the crime. It is also stated that anybody other than a Brahman who causes any sort of injury to a Brahman shall have his limbs cut off or suffer death (Chapter IX, v. 248).

Ancient Tribunal.

80. A special feature of the ancient administration of criminal law was that sentences of punishment were passed in assembly by the citizens, villagers, the people of the nāḍu (district) and the Brahmans. But we do not hear of the court of justice —Dharmāsana—very often referred to in lithic records as having been requisitioned in these cases. In some cases the perpetrator of the murder compromised with the relatives of the murdered and gave money for burning lamps in a temple. Fines imposed in money and lands given in reparation did not form a source of revenue to the State, but they were all transferred to the temple for burning lamps. Manu, the Law-giver, lays down that fines levied in such cases should not be appropriated by the king (Chapter IX. verse 243). But it looks strange that heinous crimes such as killing a man either deliberately or through carelessness should have been let off merely with a fine for burning lamps. To the Hindu conscience sin is more dreadful than the breach of social laws and any kind of murder was considered a heinous sin. Rules are laid down for expiating all classes of sins. Burning lamps in a temple is considered the most virtuous act as is clear from the majority of the stone records. Even with some of the Catholic Christians the burning of candles in the churches is considered efficacious in absolving the sinner. The way of repentance is the same everywhere.